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The Philobiblion A MONTHLY BIBLIOGRAPHICAL Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

VOL. II.

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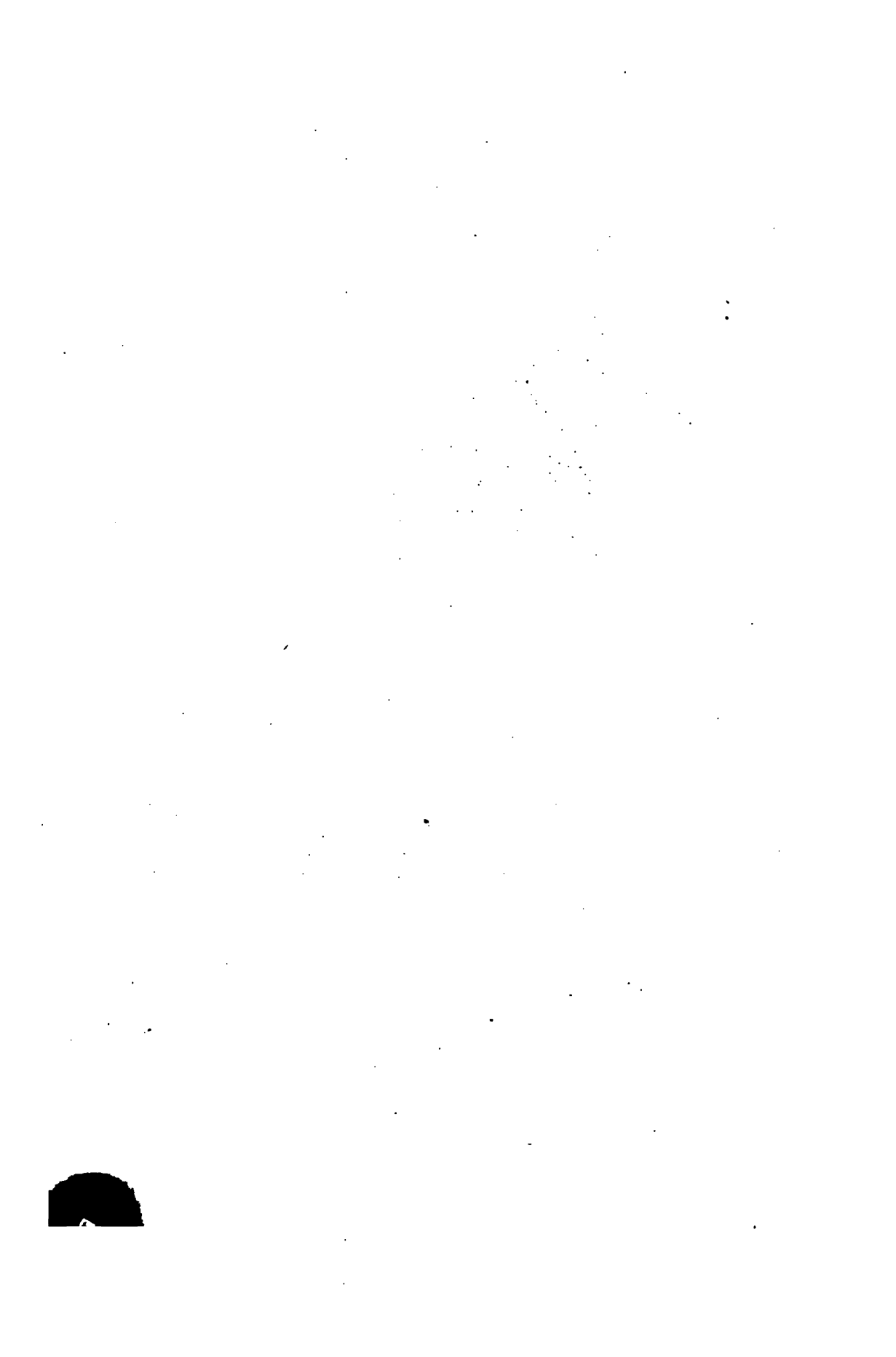
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72



The Philobiblion

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VOL. XI.

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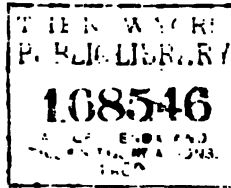


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“Ὡς περ γὰρ τὴν μέλιτταν ὁρώμεν ἐφ’ ἅπαντα μὲν τὰ βλαστήματα
καθιζάνουσαν, ἀφ’ ἑκάστου δὲ τὰ χρήσιμα λαμβάνουσαν· οὕτω χρὴ καὶ
τοὺς παιδείας ὁρεγομένους, μηδενὸς μὲν ἀτείρως ἔχειν, πανταχόθεν δὲ
τὰ χρήσιμα συλλέγειν.”—ΙΣΟΚΡΑΤΟΥΣ ΠΡΟΣ ΔΗΜΟΝΙΚΟΝ.

*“For as we see the industrious, prudent bee light on every fragrant blossom, and extract
what is useful from it, so it becomes the true lovers of learning to be ignorant of nothing that
is profitable, but gather goodness and discretion from all writers.”*

DINSDALE'S TRANSLATION.

Contents of Volume II.

NUMBER XIII.	PAGE	NUMBER XVI.	PAGE
I. Books printed by the Philobiblon Society of London.....	3	II. Idiomologie des Animaux, etc.....	55
II. Poems, by George Bancroft.....	8	III. The Book-Hunter, etc., by John Hill Burton, with Additional Notes by Richard Grant White.....	60
III. Le Quadragesimal Spirituel, etc.....	10	IV. Winstanley's Lives of the Most Famous English Poets.....	65
IV. Bibliographical Notice of the "Ménagiana".....	14	V. Miscellaneous Items.....	71
V. Adversaria.....	16	Characteristics of the First Folio Edition of Shakespeare. Negro School in Charleston, in 1745. Rhythmus Monosyllabicus.....	71
VI. Translation of a Letter from M. Ernest Renan to M. Gueroult.....	19		
VII. Miscellaneous Items.....	22	NUMBER XVII.	
The Cambridge Edition of Shakespeare. Selectæ e Profanis Scriptoribus Historiæ, etc., by James Rüss, of Philadelphia. Two Sides of the Question. Noisy Virtue. An Aged Lover. Americanisms.....	22	I. Bibliographical Hoaxing—Count de Fortsas's Library.....	75
NUMBER XIV.		II. Chinese Proverbs and Moral Maxims.....	84
I. Cato's Moral Disticha, printed by B. Franklin.....	25	III. Notes on Neglected English Poets—N. Hookes.....	87
II. Religio Medici, etc., by Sir Thomas Browne.....	30	IV. Life and Works of Michael Servetus.....	91
III. Paradoxes sur les Femmes, etc.....	34	V. Miscellaneous Items.....	94
IV. Notice of a Turkish History of America.....	38	M. J. C. Brunet on the Character of Washington. Curious Will of George Fox, the Quaker. Note on the First Folio Edition of Shakespeare.....	94
V. Guillelmi Saldani de Libris, etc.....	39		
VI. The Paradise within the Reach of all Men, without Labor, etc.....	40	NUMBER XVII.	
VII. Alphabet de l'Imperfection et Malice des Femmes.....	41	I. Life and Works of Michael Servetus. (Continued.).....	97
VIII. Miscellaneous Items.....	43	II. Notes on Neglected English Poets—N. Hookes. (Continued.).....	106
Concerning the Existence of Nobody. Description Historique et Bibliographique de la Collection de feu M. le Comte de la Bedoyere, etc. Satirical Poem on Book-sellers, 1698. Divers Pithy Precepts and Counsailes.....	43	III. Christian Names (from Camden's "Remaines").....	107
NUMBER XV.		IV. A Dissertation on Pamphlets [by William Oldys].....	111
I. Of the Duties and Qualifications of a Librarian.....	51	V. Miscellaneous Items.....	115
		James Shirley's Poems. "A Man's a Man for a' that."—"A Ballett of the Bachelor" (1661).	115

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Contents of Number XXX.

	PAGE
I. BOOKS PRINTED BY THE PHILOLOGICAL SOCIETY OF LONDON	3
II. POEMS, BY GEORGE BANCROFT	8
III. LE QUADRAGESIMAL SPIRITUEL, ETC.	10
IV. BIBLIOGRAPHICAL NOTICE OF THE "MENAGIANA"	14
V. ADVERSARIA	16
VI. TRANSLATION OF A LETTER FROM M. E. REBMAN TO M. GUEROULT, EDITOR OF THE "OPINION NATIONALE"	19
VII. MISCELLANEOUS ITEMS	22
<p style="margin-left: 40px;">The Cambridge Edition of Shakespeare. Selectæ e Profanis Scrip- toribus Historiæ, etc., by James Rofs, of Philadelphia. Two Sides of the Question. Noisy Virtue. An Aged Lover. Americanisms. Paradise of Dignified Deceits.</p>	
VIII. CATALOGUE	

January, 1863.]

The Philobiblion.

[Number 13.]

The Books printed by the Philobiblion Society of London.

THE publications by the Philobiblion Society of London (if the word publications can be properly applied to books purposely made quite inaccessible to the public) comprise much that is there printed for the first time, and possess a permanent bibliographical value. M. Delepierre, in his *Analyse des Travaux de la Société des Philobiblion de Londres*, briefly noticed in our last number,* enumerates them all to the year 1862, and we therefore add the list complete, as taken from his book, at the end of this article. He describes each work so briefly as to do little more than provoke curiosity, which was probably his intention. Nevertheless, he has incorporated, under some of the notices, occasional valuable literary and bibliographical information of general interest, which we reproduce for our readers, with the titles of the works upon whose authority the statements are made:

Bibliotheca Membranacea Britannica, or Notices of Early English Books, by Beriah Botfield. This is part of a catalogue of English books printed on vellum, in which it is stated that Caxton printed but one book on that material.

* It is there stated that Prince Albert was, and that the Duc d'Aumale is, the president of the Society; it should be patron. M. Van de Weyer is the president.

History of Printing in China and Europe, by the Hon. Robert Curzon.

It appears that when Lord Elgin was sent to China by his government, in 1857, he was requested by Mr. Curzon to procure for him some information upon those inventions which are supposed to have been introduced in that empire centuries before their appearance in Europe. Mr. Thomas Taylor Meadows, writing from Ningpo to Lord Elgin, dates the invention of printing there in the year 860 of our era. In his work, Mr. Curzon adopts this date, and advances the opinion that the art of printing is older among us than is generally supposed. He repeats his claim (made in a previous work, called *A Short Account of some of the most celebrated Libraries of Italy*) for PAMPHILO CASTALDI as the first printer, and tells the following curious story: Castaldi understood xylographic printing, and practised it about the end of the fourteenth century. He, however, did not invent it; but the idea was suggested to him by certain blocks which had been used for printing Chinese books in China, and had been brought from there to Venice by the celebrated traveller Marco Polo. Gutenberg, who married into the Venetian family of the Contarini, saw these printing blocks, and improved upon them by degrees, until he arrived at the art of printing, which thus comes to us direct from China, through Marco Polo.

Doute Historique, par Octave Delepierre. This essay collects all that has been said upon the possibility that Joan of Arc was not burnt at Rouen, but that, so far from it, she even married later in life, and had several children.

The Book of the Prophet Moses and the History of the Prophet Moses. By the Honorable Robert Curzon. This "Book" is a translation of an apocryphal manuscript work in the Arabic language (probably itself a translation from an earlier Coptic book), and contains the secret conversation between Moses and God on Mount Sinai, to which the "History" is an appendix, containing oral traditions among the Coptic Christians of Egypt and the Bedouin Arabs of Mount Sinai. The volume from which they are taken was bought of a Coptic priest in Cairo, in 1837, and contains several other works. Among them are—

Typical Proofs of the Trinity (thus, the names of Adam and Eve are spelled in Arabic with three letters each, the three patriarchs, etc.):

The History of Solomon and Asika, Wife of Jesus the Son of Sirach:

Upon the Customs of girding the loins in prayer, making the sign of the cross with one finger, carrying a staff in prayer, and of the introduction of pictures and images in churches, &c., &c.

Le Canard de la Bibliothèque d'Alexandrie, par Octave Delepierre. History attributes to the Caliph Omar the burning of the books in the library of Alexandria, in 650. The first library, begun by Ptolemy Soter, contained, it is said, 700,000 volumes, when it was destroyed by Julius Cæsar. The second one was destroyed in 390, under Theodorus. From that time to 640, when the Arabs took possession of Alexandria, there is no mention of the formation of a third library. In fact, it is not till six centuries after the alleged event, that the burning of the third library was invent-

ed by two Arab historians, who died, one in 1231 and the other in 1286.*

Correspondence relating to William Penn. Communicated by Lord Ellesmere. These letters relate to the quarrels and dissensions among the authorities of the various colonies, and serve to show the nature of the accusations brought by and against Penn, who at that time was living in England.

James Thomson and David Mallet. Communicated by Mr. Peter Cunningham, and consisting of eight letters from the poet Thomson, to the author of the ballad of William and Margaret.

Essai Biographique sur l'Histoire Littéraire des Fous, par Octave Delepierre.

The author of this biographical essay on the Literary History of Fools has not attempted, of course, to cover the whole ground, and include all such who have rushed into the ranks of literary men. The resources of the Philobiblion Society would have proved unequal to the work, if the author could have hoped to live long enough to complete it. To escape this difficulty, and also the invidious task of drawing the line between learning and folly, he has wisely confined himself to those who have been inmates of asylums, or otherwise manifested decided mental derangement. Even within these narrow limits of admitted insanity are comprised a sufficient number to warrant a subdivision into four classes, viz.: the fool theological, the fool literary in the

* See, on this subject, Bonamy, *Dissertation Historique sur la Bibliothèque d'Alexandrie, dans les Mémoires de l'Académie des Inscriptions*, tome ix.

C. D. Beck, *Specimen Bibliothecarum Alexandrinarum*, Lipsiæ, 1779, 4to.

G. Dedel, *Historia Critica Bibliothecarum Alexandrinarum*, Lugd. Batav., 1823, 4to.

Sainte Croix, *Recherches sur les Anciennes Bibliothèques d'Alexandrie*, *Magasin Encyclopédique*, 1799, tome iv.

Reinhard, *Ueber das Schicksal*, etc. (On the Fate of the Library of Alexandria), Göttingen, 1792, 8vo.

strict sense of the word, the fool philosophical, and the fool political. This essay contains a series of thirty-eight notices upon literary madmen of England, France, Germany, Belgium, and Spain, illustrated with extracts from their writings.

De la Littérature Macaronique et de quelques Raretés Bibliographiques de ce genre: par M. Octave Delepierre. Among the rarities alluded to are—I. *Frogleidos*, contained in an English pamphlet, entitled, “*The University Snow-Drop*, an Appendix to the Great Trial, containing a Selection of Squibs old and new, descriptive of the Wars of the Quadrangle and the Consequences thereof.” Edinburgh, Richard Weston, 1838. II. *An Anacreontic Ode, in two Strophes*, on Professor Monro, which may be found in the second volume of *The University Magazine*, Edinburgh, 1838.

Boswelliana, by Mr. Monckton Milnes, is a collection of anecdotes of Boswell, from a manuscript volume in the possession of Mr. Milnes. “A few copies,” says M. Delepierre, “were struck off for *bibliophiles*, with a supplement, containing several piquant anecdotes, which were considered rather too choice for general circulation.” As M. Delepierre has given a sample of these anecdotes, we venture to extract one or two of them, for the special benefit of American *bibliophiles*: “A lady asked Crawford, who had a red nose and very white hands, ‘Pray, sir, what do you do to make your hands so white?’—‘Madam,’ says he, ‘I keep them in my breeches.’—‘I wish then, sir,’ says she, ‘that you would keep your nose there.’ A country girl complained to Lady Johnston that she was big with child. ‘Well, my dear,’ said the lady, ‘it is nothing so very atrocious; but who is the father?’—‘An’t please your ladyship, two or three lads upon our water-side.’”

Unpublished Poems of Donne. Communicated by Sir John Simeon. These

are seventeen poems, taken from three different manuscripts, in which they are attributed to Donne.

Another Version of Keats’s Hyperion. Communicated by Mr. Monckton Milnes. Mr. Milnes is unable to decide whether this version, hitherto unpublished, is the original draught of the poem, or a remodelling of the one given to the public.

Unpublished Letters of Laurence Sterne. Communicated by Mr. John Murray.—These love-letters, thirteen in number, introduce the scandal-loving public to another of Mr. Yorick’s tender companions in his *Sentimental Journey* through the world, one Catherine Fourmantel, a lady who has hitherto escaped the observation of all the prying biographers of Sterne, and might have hoped by this time (but for the antiquarians) to rest secure in a decent oblivion. The letters were written in 1760—when their author had been a married man for twenty years—five are dated from York, where both parties resided; and the others from London, where Sterne had gone shortly after the appearance of the first volumes of *Tristram Shandy*, and where Catherine went and joined him. They confirm our previous information of the attentions and flatteries which he received from the fashionable world of both sexes; and give glimpses of the dissipations in which he was then plunged. His published letters are not many, and these are a valuable addition to the number.*

Le Marquis de Sy et M. Poupard. Par M. Van de Weyer, Ministre de Belgique. This article exposes a singular case of plagiarism, or rather literary theft, following the distinction made by Nodier in his *Questions de Littérature Légale*. A metrical translation of Horace’s *Art of Po-*

* Thackeray, in his lectures on *The English Humourists of the Eighteenth Century*, quotes from a collection of *Seven Letters by Sterne and his Friends*, printed for private circulation in 1844.

etry and another poem appeared simultaneously in London (published by Dulau) and in Paris (by Frères de Bure), in the year 1816, as the work of the Marquis de Sy, marshal under Louis XVIII. Twelve years after (in 1828), Rivoire published at Lyons a new translation of the *Art of Poetry*, by J. B. Poupar, member of the Academy of Sciences, Letters, and Arts, of Lyons; which new translation was, with the exception of about thirty verses, the same, *verbatim et literatim*, with that of the Marquis de Sy. The theft was obvious enough, but not so to the thief; and, as both suspected persons were dead—the marquis in 1821 and Poupar in 1827—their friends took sides at once. The dispute grew warm, and every circumstance that could throw any light on the subject, or be perverted to either side, was zealously seized upon by the contending partisans, and is recorded for posterity in a pamphlet of seventy-eight pages, published by Barret at Lyons, and entitled, *Nouvelle petite guerre, ou lettres sur une traduction en vers de l'Art Poétique d'Horace*.

M. Van de Weyer sustains the claims of the marquis, and is of opinion that Poupar, knowing the translation not to be his, was too honest or too discreet to publish it himself, but not honest enough not to present it to the Academy of Lyons as his own work; and that, after his death, his nephew caused it to be published.

A Discourse on Witchcraft, as it was acted in the Family of Mr. Edward Fairfax, of Fuxlone, in the County of York, in the Year 1621. Communicated by Mr. Monckton Milnes. This long manuscript, by the translator of Tasso, is here printed entire for the first time, and fills 304 pages of the Society's publications. After a long introduction, it contains a daily journal of the experiences, at the hands of witches, of his two daughters—Miss Helen Fairfax, aged twenty-one, and her sister Elizabeth,

aged seven—as well as those of a young girl of twelve, named Maud Jeffray. A fact exhibited by this manuscript, of still greater interest than the sufferings of these young ladies, is their ignorance, and we may presume that of their neighborhood; for Fairfax was a scholar himself, and probably had his daughters as well educated as their equals. They were, nevertheless, not only victims of witchcraft, but one could hardly write her name, and the other made the mark of a cross in the parish register, in lieu of a signature.

A Complete List

OF THE VARIOUS PUBLICATIONS OF THE PHILOBIBLION SOCIETY OF LONDON, FROM ITS ORGANIZATION, IN 1853, TO THE YEAR 1862, FORMING TOGETHER SIX VOLUMES 8vo. (*Only 80 copies of each printed.*)

BIBLIOGRAPHY.

1. *Notes sur deux petites Bibliothèques Françaises du XV^{ème} Siècle*, by Duc d'Aumale. pp. 64.
2. *A Short Account of Some of the most celebrated Libraries of Italy*, by Hon. Robert Curzon. pp. 59.
3. *Some Remarks on the Prefaces to the First Editions of the Classics*, by Beriah Botfield, Esq. pp. 24.
4. *On the Importance of Manuscripts with Miniatures in the History of Art*, by Dr. G. T. [F. P.] Waagen. pp. 11.
5. *On the First Edition of the Adagia of Erasmus*, by William Stirling, Esq. pp. 5.
6. *Letter of Dr. John Dee to Sir William Cecyl, 1562. Communicated by R. W. Grey.* pp. 16.
7. *A Short Dozen of Books relating to British History, in the Possession of the Earl of Gosford.* pp. 5.
8. *The Private Printing-Press at Stonor, 1581*, by Thomas Edward Stonor. pp. 4.
9. *Notes on Libraries*, by Beriah Botfield. pp. 17.
10. *Some Account of a Rare Greek Manuscript*, communicated by the Rev. Walter Sneyd. pp. 11.
11. *Catalogue of the Books of Richard de Gravesend, Bishop of London in 1303*, by H. H. Milman. pp. 10.
12. *Some Account of the First English Bible [Coverdale's]*, by Beriah Botfield. pp. 44.

13. *Bibliotheca Membranacea Britannica, or Notices of Early English Books*, by Beriah Botfield. pp. 28.

14. *The Origin and Progress of Printing*, by Henry Bohn. pp. 108.

15. *History of Printing in China and Europe*, by the Hon. Robert Curzon. pp. 34.

16. *The First Printers of Belgium and England*, by Ollave Delepierre. pp. 22.

17. *Notices on Libraries*, by Beriah Botfield. pp. 96.

HISTORY.

18. *Private Letters from the Earl of Strafford to his Third Wife*. By R. Monckton Milnes. pp. 24.

19. *Memoir of Chief Justice Heath*. Communicated by Evelyn P. Shirley. pp. 24.

20. *Lettre Autographe de Guillaume III.* Communicated by Duc d'Aumale.

21. *The Connock Papers, Italian Letter from Queen Elizabeth to the Emperor, 1567.* Communicated by H. Belwood Ray. pp. 28.

22. *Avvisi di Londra.* Communicated by M. Rawdon. pp. 12.

23. *Doute Historique*, par Ollave Delepierre. pp. 20.

24. *Lettre de Giacomo Soranzo à ses deux fils, 1588.* Communicated by Rev. W. Sneyd. pp. 7.

25. *Lettre du Cardinal Bembo à Lorenzo Loredano, Doge de Venise.* Communicated by Rev. W. Sneyd. pp. 16.

26. *The Book of the Prophet Moses, and the History of the Prophet Moses*, by Hon. Robert Curzon. pp. 54.

27. *Notes et Documents relatifs à Jean, Roi de France, et à sa Captivité en Angleterre*, par Duc d'Aumale. pp. 190.

28. *Notice concernant Jean Cabot et son fils Sébastien.* Communicated by M. Edouard Cheney. pp. 26.

29. *Notices of the Emperor Charles V. in 1555 and 1556, selected from the Despatches of Federigo Badoer, Venetian Ambassador at the Court of Bruxelles*, by William Sirling. pp. 58.

30. *Eyre Papers.* Communicated by Henry Belwood Ray. pp. 75.

31. *On the Apologies for the Massacre of Saint Bartholomew*, by Monckton Milnes. pp. 72.

32. *Contemporaneous Narrative of the Trial and Execution of the Cenci*, by Sir John Simon. pp. 72.

33. *Nouveaux Documents relatifs à Jean, Roi de France.* Communicated by Léon Latane. pp. 5.

34. *L'Abbaye de Melrose et les Ouvriers Flamands*, par Ollave Delepierre. pp. 22.

35. *Les Belges, Restaurateurs de l'Art Musical en Europe*, par Ollave Delepierre. pp. 28.

36. *Le Canard de la Bibliothèque d'Alexandrie*, par Ollave Delepierre. pp. 13.

37. *The Execution of Cardinal Caraffa*, by Edward Cheney. pp. 23.

38. *Letter of Beatrice Cenci, with Remarks on her Portrait by Guido.* Communicated by Edward Cheney. pp. 8.

39. *Supplement to the Historic Doubts on the Life and Reign of King Richard III. With Remarks on some Answers that have been made to that Work*, by Dr. Hawtrey. pp. 115. (From a MS. of Walspole.)

40. *Correspondence relating to William Penn*. Communicated by le Comte d'Ellesmere. pp. 26.

41. *Letters of the Duchess of Arhol and Lady Catherine Stewart.* Communicated by Sir George Grey. pp. 20.

BIOGRAPHY.

42. *L'Historia di Casa Orsini, di Francesco Sansovino.* Communicated by Edward Cheney. pp. 7.

43. *Unpublished Letters of Laurence Sterne.* Communicated by John Murray. pp. 20.

44. *Michael Scott almost an Irish Archbishop*, by Rev. H. H. Milman. pp. 8.

45. *Lettre de Jean, Roi de France, à son Fils Charles.* Communicated by Mr. O'Callaghan. pp. 6.

46. *Notice of Anquetil du Perron and the Fire-Worshippers in India*, by Sir Erskine Perry. pp. 28.

47. *James Thomson and David Mallet.* Communicated by Peter Cunningham. pp. 43.

48. *Letters by Titian, respecting some Pictures completed by him at the Age of Ninety-One*, by Sir Charles Eastlake. pp. 28.

49. *Essai Biographique sur l'Histoire Littéraire des Fous*, par Ollave Delepierre. pp. 132.

MISCELLANEOUS.

50. *Lettres sur les Anglais qui ont écrit en Français*, par M. Van De Weyer. pp. 99.

51. *Construction of the Speech addressed by Louis XVI. to the Etats Généraux*, from Documents in the Possession of H. Danby Seymour. pp. 33.

* Printed also in the Appendix to *Memorie intorno alle pubbliche fabbriche hui insogni della Città di Brescia*, raccolte da Baltrassara Zamboni. Brescia, 1778.

The towers of my castle of lawines are made;
On chambers of ice their foundations are laid;
Like loftiest pyramids rising in air,
O! who but confesses my turrets are fair?

How splendid they glisten at noonday in white!
How sweetly the moonbeams play round them at night!

And fairer than rose-light on beauty's young cheeks,
Are the soft rosy hues, thrown by eve o'er their peaks.

And an arch through the ice have I hewn in my might,

Its bow is of azure, and fearful its height;
The floods of the mountains, all lashed into foam,
Bend their heads as beneath it they burst from their home.

I gather the streams, from my glaciers that gush,
And downwards I bid them all rapidly rush;
With gladness they bound to obey my commands;
As they spring o'er the rocks, how they clap their white hands!

But far from my glaciers I never will stray,
Nor sluggishly wind through the valleys my way;
I haste in Arve's bosom my waters to pour,
And return to my home on the mountains once more. (pp. 9-11.)

Coleridge, as the reader will remember, has also treated this subject in verse; but the most astute critic will fail to detect the slightest resemblance between the two poems. Mr. Bancroft's originality, therefore, remains unimpeached.

The poems which follow *Chamouny* are of a miscellaneous character, though of a kindred quality. We read, without strong emotion, *The Valley above Inden* (pp. 12, 13); *At Kandersteg* (pp. 14, 15); *The Fairy of the Wengern Alp* (pp. 16-25); *Midnight at Megringen* (p. 26); *The Simplon*, etc., etc. It appears that, even at an early age, Mr. Bancroft was able to do a large business in the landscape line. But his pictures of landscapes affect us very little in comparison with his picture of himself, as seen at the interesting period of early manhood. This we find in the subjoined *Farewell to Switzerland*:

O Earth, I cried, thou kindest nurse, still turns
To thee the heart, that withered like the leaf
In autumn's blast, and bruised by anguish, mourns
Departed happiness. There is relief

Upon thy bosom; from thee fountains gush
To cool the heated brow, with purest wave;
And when distress the struggling soul would crush,
Thy tranquil mien hath power to heal, and save

From wasting grief. My spirit too was fear,
As is the last grey leaf, that lingers yet
On oaken branch, although my twentieth year
Upon my youthful head no mark had set.

To thee, in hope and confidence, I came;
And thou didst lend thine air a soothing balm;
Didst teach me sorrow's fearful power to tame,
And be, though pensive, cheerful, pleased, and calm.

My heart was chilled; age stole upon my mind,
In hour untimely, spring from life to wrest;
I wandered far, my long-lost youth to find,
And I regain it, Nature, on thy breast.

(pp. 28, 29.)

It would be sad to think that the "spirit" of Mr. Bancroft was as "fear as a grey leaf," when Mr. Bancroft was only twenty years of age, but for the knowledge, subsequently vouchsafed, that he regained his youth upon the breast of Nature. That youth he seems ever since to have retained. Clio has crowned him in maturity; and now that his fellowship with Apollo is remembered, we trust that he will long continue to wear the mingled laurels, and, in his own expressive language—

"Be, though pensive, cheerful, pleased, and calm."

LE

Quadragesimal Spiritual;

C'est-à-savoir, la Salade, les Feves frites, les Poys, la Purée, la Lamproye, le Saffran, les Oranges, la Violette de Mars, les Pruneaux, les Figues, le Miel, le Pain, les Elchaudés, le Vin blanc et rouge, l'Hypocras, les Invites au dîner, les Cuisiniers, les Serviteurs à table, les Chambrières, Servant de blanches nappes, Serviettes, Pots et

Vaiffelles. . . . Imprimé à Paris, par la veufve Michel Le Noir (1521). 4to, pp. 28.

THIS thin quarto volume, written both in prose and verse, is one of the most remarkable and singular specimens of allegorical writing that has ever come to our notice. Frater Conradus Dollenkopfsus, one of the distinguished heroes of the *Epistolæ Obscurorum Virorum*—who boasted, in one of his confidential epistles to Magister Ortuinus Gratius, “that, by the grace of God, he knew by heart all the fables in Ovid’s *Metamorphoses*, and could explain them in a fourfold manner, namely, naturally, literally, historically, and spiritually”—was a mere novice in learning beside the anonymous and pious author of the *Quadragesimal Spirituel*. The following analysis of this marvellous production is taken from the English translation of Henrie Stephen’s *Apologie pour Hérodote*, etc., one of the most amusing and popular works published in the sixteenth century. M. de Sallengre states, in his entertaining *Mémoires de Littérature* (tome i. p. 43), that twelve editions of it were published in a period of little more than forty years. The title of the English translation is as follows:

A WORLD OF WONDERS:

Or an Introduction to a Treatise touching the Conformitie of ancient and moderne wonders: or a Preparatiue Treatise to the Apologie for HERODOTVS. The Argument whereof is taken from the Apologie for HERODOTVS written in Latine by HENRIE STEPHEN, and continued here by the Author himselfe. Translated out of the best corrected French copie. Plutarck. in Sympof. Ο ζητών ἐν ἐκάσῃ τὸ ἐνλογον, ἐκ πάντων ἀναιρεῖ τὸ θαυμάσιον. LONDON, Imprinted for IOHN NORTON. 1607. folio.

According to William Caldecott, “the peculiar phraseology of Shakespeare is better illustrated by this work than by any

other book existing;” a fact, we believe, not generally known to collectors of Shakespeareana. The analysis of the *Quadragesimal Spirituel*, or, as it may be freely translated into English, *Spiritual Diet during Lent*, will be found in chapter xxxvii. pp. 295–299:

“The author therefore speaking in his first Chapter of the Sallad which is eaten in Lent at the first seruice, saith, that by the sallad which is made of diuers herbes, and procureth a good appetite, we may vnderstand in a mysticall sense the word of God, which should giue vs both appetite and strength. And a little after, by the sweetnesse of the oyle and sharpnesse of the vinegar equally mixed together, we are to vnderstand the mercy and iustice of God.

“Chap. 2. After the sallad we eate *fried beanes*, by which we vnderstand confession. When we would haue beanes well sodden, we lay them in steepe, for otherwise they will neuer seeth kindly. Therefore if we purpose to amend our faults, it is not sufficient barely to confesse them at all aduerture (as some do) but we must let our confession lie in steepe in the water of meditation, in distinguishing and rightly discerning all our offences in particular. And a little after: We do not vse to seeth ten or twelue beanes together, but as many as we meane to eate: no more must we steepe, that is, meditate vpon ten or twelue sinnes onely, neither for ten or twelue dayes, but vpon all the sinnes that euer we committed euen from our birth, if it were possible to remember them.

“Chap. 3. Strained pease (Madames) are not to be forgotten. You know how to handle them so well, that they will be delicate and pleasant to the tast. By these strained pease our allegorizing flute pipeth nothing elie but true contrition of heart, which is one part of penance. Note this further, that pease neuer seeth kindly in well water nor conduit water, but only in riuier water: which mystically signifieth that true repentance cannot seeth rightly, that is, cannot be made perfect with well water or conduit water, by which are meant teates of attrition: but he that would haue them to seeth well, must of necessitie take riuier water, that is, true contrition. For by well water which runneth not, is vnderstood *attrition*: and by riuier water *contrition*. And so the doctors say, that there is great difference betwixt them: for *attrition* is vncertaine, so that spirituall pease cannot seeth well in it: but *contrition* is certaine, and maketh good decoction for the pease of penance. Riuier

water which continually moueth, runneth and floweth, is very good for the seething of pease. We must (I say) haue contrition for our sins, and take the running water, that is, the teares of the heart, which must runne and come euen into the eyes.

"Chap. 4. The broth of pease is also greatly to be commended, for it furnissheth Lent dinners very well. By the iuyce of pease strained through a strainer, is vnderstood a purpose and resolution to abstaine from sinne.

"Chap. 5. When the Lamprey is eaten, men fall to their other fish. I find that the Lamprey of all other fish is most nourishing, and therefore I compare restitution vnto it. Some (perhaps) will say, they haue not mony enough to buy this Lamprey: indeed I must needs say that Lampreys are commonly deare, but yet this is true withall, that as they are deare, so they are very excellent meate. If you will eate of this noble Lamprey, which is the remission of your finnes. viz. the loue of God; you ought to buy it, were it neuer so deare. You must not thinke to buy it for a shilling or two, or halfe a crowne, no nor yet for a crowne: but you must restore all the mony, goods, and what else you vnjustly detain from your neighbors; you must emptie your purses of it, therewith to make restitution. And further, you must emptie your hearts of all rancor and malice, otherwise you shall neuer eate worthily of this Lamprey, together with his blood, wherewith that excellent sawce is made, which is the merit of the passion.

"Chap. 6. By Saffron which is put into all broths, sawces, and Lent meates, I vnderstand the ioyes of heauen, which we must thinke vpon, yea (as it were) smell, relish and ruminat of in all our actions; for without Saffron we shall neuer haue good iuyce of pease, good strayned pease, nor yet good sawce. Neither can we without thinking vpon the ioyes of heauen, haue good spirituall broths.

"Chap. 7. Orenes also are right good in Lent (as Physitians say:) By the orenge I vnderstand the loue which we ought to haue towards God, which is well noted by the colour of the Orenge, & the kernels within it; being of a punick colour, that is, yellow drawing to a red, which in the holy Scripture signifieth charitie or loue which we owe to God, in louing him with all our hearts, without which all our actions should be vnprofitable and vaine. *Si linguis hominum loquar & Angelorum, charitatis autem non habeo, nihil sum.* And by the kernels inclosed in the orenge, I vnderstand almes giuen in secret. And a litle after; The kernels in the Orenge do shew and shadow out vnto vs the apple of loue. Wherefore I say (and that

truly) that God loueth this noble fruite exceeding well, the colour thereof pleaseth him: see therefore that you present him therewith; he loueth the tast thereof, wherefore let him feed vpon it in this thy spirituall dinner.

"Cap. 8. You know (Madames) that a woman cannot haue a pleasanter thing in her hand, then a goodly faire posy. This moneth of March yeeldeth a iolly forwardnesse of trimme posies: for in March groweth the sweet Violet of an heavenly colour, azure, and blew. Wil you therefore carry this Lent and at all other times, a faire and pleasant posy in your hands, which shall alwayes giue a sweet smell? Then take the Violet in March, which is the vertue of humilitie; for I assure you, it is a vertue highly pleasing God, & profitable for the soule. The March Violet &c.

"Chap. 9. Prunes also are necessary to furnissh out a dinner, and therefore they must be had. By these Prunes which are black and ful of good iuyce, is vnderstood abstinence from sinne, mortification of the flesh, and bodily fasts.

"Chap. 10. After this they set Figs on the table for a second seruice, which are both good and wholesome, getting a man a good stomacke and a sweet breath: By these figs may be vnderstood the memory of the holy passion of Christ, which strengtheneth the stomacke, and makes it able to digest tribulations, temptations, griefes, labours, melancholike passions, and yeeldeth a sweet and pleasant smell.

"Chap. 11. Yet this is not all, for if we would feed more liberally, we must haue Almonds also. Physitians say that the bitter Almond is wholesomer then the sweeter, and therefore I will speake of them: I say then, that we must not forbear to eate these Almonds, albeit they be bitter. Some there are who take the sweeter and leaue the bitter: and yet they are not so wholesome. For that which is distastfull and vnpleasant to the palate, may do the heart good. By these bitter Almonds I vnderstand the remembrance of death, of the last iudgement, and of the paines of hell, which must accompany our Lent dinner.

"Chap. 12. The hony which we eate in Lent is a precious thing, and chiefly for the dames. The Philosopher saith, that hony is like gold. By hony I vnderstand nothing else but a heavenly life and conuersation: for the life and conuersation which we ought to leade, especially in this holy time of Lent, must proceed and distill from heauen as good and precious hony.

"Chap. 13. After our fine white manchet we may not forget simnels and wine: for they are the best part of the dinner. By bread and wine we

understand the obtaining of the joys of heaven and by the simells such, which we ought to have in one God, Creator of heaven and earth, distinct guided into three persons. This appeareth plainly in the Sunnell which hath 3. horns or coenets, all which are but one and the same thing by essence of nature. Further, there are simells made of another fashion, viz. like chappell Moore, having only two horns, signifying the two natures of Christ, his divinite and humanitie. Now all this we must constantly beleue upon paine of damnation. Besides, parents are so teach in their children, Preachers the people, and Schoolmasters their scholars, especially in the holy time of Lent, according as simells are then given children to eat. And a little after, there are two kinds of wine, white and red: the white signifieth the hope which is in Christ Iesus, and the red, the love which he hath shewed us in purchasing of the fore said glory. The bread whereof we speake, was baked in the oven of this love which is his precious side wholly inflamed with the love of mankind. Concerning the wine and the nature thereof (to omit his two colours) it is strong and fasteth well. By the strength of it, we may vnderstand the love which God hath borne vs, in laying downe his life for vs and by the taste, the hope which he hath given vs to ascend to heauen, if we will be careful to performe good works and exercise our selues therin. And a little after, This wine is of two colours, white and red: therefore it is said, *Dilectus meus candidus & rubicundus, electus ex milibus*. The white teacheth vs the way to heauen, for it giueth good courage to a man, legs of wine and boldnesse of joy. The red sharpeneth the wit and vnderstanding, and helps the memory, to remember that the precious blood of Christ gushed out of his side for our saluation. This wine is chiefe of chiefe among all liquors *electus ex milibus*.

"Chap. 14. Of the fore said wine is made good and odouriforous Hypocras, cleare and well spiced. King Salomon doth make of it and selleth it, as it is said in the Canticles, *Dabo tibi vinum conditum*. The merchant and factor for these Aromaticke drugs, spices and confections, is my Lord Saint Paul, who like a painefull merchant brought them out of a faire countrey, viz. out of heauen. By these drugges, spices and precious confections, as Sugar, Cassia, Lignea, Grains of Paradise, Cinnamon and such like daintie delicacies, we vnderstand infinite diuinitie of glory in heauen, which S. Paul brought with him from thence, when he was rapt vp into the third heauen; and that in such abundance, that it could not be contained in the shop of mans

heart, as it is said, *Vidit breuissimam non licet homini loqui. Nec in cor hominis ascendit quae preparauit Deus diligentibus se*. My Lord S. Paul saw the joys of heauen and the glory thereof in a vision, and that in such variety, state and magnificence, as the heart of man cannot by meditation conceiue or vnderstand. These celestiall ioyes the Apostle sold to King Salomon, a true Apothecary, thinking to a man of peace, of an humble heart, and contemplatiue life.

"Chap. 16. If a man would haue good broth and meates well and finely dressed, he must look to provide good cooks, for Gentlemen, Lords and great Merchants. The good cooker which should dresse and season dainties in Lent, are the admonitions, inspirations, and persuasions of our good Angels, which we must beleue rather in this holy time of penance than any other; for they inspire more good motions into our minds at this time than at any other: because the diuell doth then more maliciously tempt vs. We commonly feed vpon more dishes in Lent than in any time of the year besides: and therefore we ought to eate, vse, and learne more heavenly admonitions at that time, than at any other.

"Chap. 17. The seruitors which should serue at the table in Lent, are the examples of the holy Martyrs, which haue suffered great affliction and mysery in aspiring to glory: all which serue vs in their counsell and place. Saint Laurence serueth in fish and herrings broyled on the grediron. Saint Iohn the Euangelist boyled sea fish. Saint Denys and Saint Cosme, baked pasties out of the oven: for they were cast into furnaces. Sundry others there be which serue in froyed fish; & they are such as were boyled in great coppers and caldrons, for the name of Christ.

"Chap. 18. In Lent all the vessell is scoured and made cleane; pots, glasses, and caldrons. The table is also covered with a fayne white cloth; and cleane napkins laid thereon; which duty belongs to young girles, women, seruants, and waiting maids: therefore in imitation of the Virgins of heauen, we ought to cleanse our vessels (as pots, glasses, and caldrons) that is, our hearts. For doubtlesse we seech carnall desires in our flesh. Wherefore chastity and cleanness ought to bring in the white table cloth and cover the table.

"Chap. 19. When a man hath fed well of all these dishes, I suppose he hath had a competent refection: so that there remains nothing but to say grace. But in stead of giuing thanks, they make the dice trowle vpon the tables: one desires to play at dice, or cards: another takes a lute and playes wanton & lasciuious songs, roades, and hornes

pyres. And so in stead of saying grace and giving thanks to God; they honor & serve the divell the inventor of all those games and sports. Do you know what the tables signifie whereas you play? By the tables which you open after you are well refreshed with bodily food (not with spirituall) is understood hell, which shall be set wide open for you when you are satiate with your sinnes; and then shall the tablemen be turned, tumbled, and tossed one vpon another: that is, the soules shall be tormented with diuers and sundry torments, specified by the sundry points of the tables; and the often removing of the tablemen from one point to another. *Transibunt ab equis nivium ad calorem nivium.* For the paines of hell are diuers, &c.

“Chap. 20. And as for those which play vpon the Lute, and sing ribaldry and bawdy songs, in stead of saying grace; doubtlesse they much forget themselves; seeing we are all bound to give God thanks for the benefites we receive at our repast from his liberall and bountifull hand. And here I will shew those that loue to play vpon the Lute and other instruments, vpon what Lute they ought to play. Marke then, as a Lute hath seven strings, so it is hollow: By the seven strings are meant the seuen petitions of the *Pater noster*, with which we must give God thanks. For the *Phryx spher* is the best forme of prayer that ever was founde: for therein is contained whatsoever is necessary for vs. Like wise the seven strings signifie these seuen vertues; Prudence, Temperance, Fortitude, Justice, Faith, Hope, and Charity, (which we ought to haue and to pray that God would giue vs) or they signifie the 7. vertues opposite to the seauen deadly sinnes; viz. Humilitie, Charity, Abstinence, Diligence, Liberality, Chastity, and Patience. These are the seven strings which we ought to strike and play vpon before God; reading him thanks and praise, all the Lent long. The hollownesse of the Lute signifieth that our hearts should be emptyed of all things, saue onely of the resounding of godly thoughts, and heavenly prayes. The Lute is hollow, hauing nothing in it but the sounding of the strings when they are stricken: so ought our hearts to be emptyed of all earthly things, and to haue no other resonance but of good thoughts and such heavenly meditations as are formerly mentioned. The melody of the strings of the Lute, &c.

“Chap. 21. As I was about to take my pen from the paper, purposing to shut my booke, one of my nephews said vnto me; O uncle, you haue spoken of all such sweet meates and banquetting dishes which you haue forgotten. Indeed (quoth I) thou saist true my boy. Whereupon I took my pen againe and writ as followeth. None can

be ignorant that sweet meates are eaten at night, vpon fasting dayes, in stead of a supper: we ought in the time of fasting to be spirituall exercised; and therefore I think it good when we are disposed to fast, to eat sweet meates at night, which I will here giue you. By spirituall confections, I vnderstand perseverance in a good course. He cannot be said to fast all Lent, that breaketh off his fast for two or three dayes: but he must fast full fortie dayes: that is, it is not enough for him to abstaine from sinne certaine dayes onely, but he must continue, and persevere in well doing. *Qui perseverauit usque ad finem, saluus erit; qui uero non, condemnabitur.* And because perseverance in obedience is so necessary, I may (in my poore opinion) not vnjustly compare it to the round confection; for roundnes signifieth perseverance, seeing that a round figure hath neither beginning nor end: as this letter O made in forme of a confection.

Bibliographical Notice

OF THE

“MÉNAGIANA.”

“THE illustrious friends of MÉNAGE, says Bayle, have erected a very glorious monument to him, in the collection entitled, *Ménagiana*. Those who judge of things right will confess that this collection is very proper to show the extent of genius and learning, which was the character of Ménage. And I may be bold to say, that the excellent works he published will not distinguish him from other learned men so advantageously as this. To publish books of great learning, to make Greek and Latin verses exceedingly well turned, is not a common talent, I own; neither is it extremely rare. It is incomparably more difficult to find men who can furnish discourse about an infinite number of things, and who can diversify them a hundred ways. How many authors are there who are admired for their works, on account of the vast learning that is displayed in them, who are not able to sustain a conversation? Those who know Ménage only by his

books, might think he resembled those learned men; but if you show the *Ménagiana*, you distinguish him from them, and make him known by a talent which is given to very few learned men. There it appears that he was a man who spoke off-hand a thousand good things. His memory extended to what was ancient and modern; to the court and to the city; to the dead and to the living languages; to things serious and things jocose; in a word, to a thousand sorts of subjects. That which appeared a trifle to some readers of the *Ménagiana*, who did not consider circumstances, caused admiration in other readers, who minded the difference between what a man speaks without preparation and that which he prepares for the press. And, therefore, we cannot sufficiently commend the care which his illustrious friends took to erect a monument so capable of giving him immortal glory. They were not obliged to rectify what they had heard him say; for, in so doing, they had not been faithful historians of his conversation."

The *Ménagiana* was first published in a single volume 12mo, and entitled—

Ménagiana, five excerpta ex ore Aegidii Menagii, à Paris, chez Florentin et Pierre Delaulne. 1693.

The authors or compilers were Baudouin, Galland, Delaunay, Mondin, Pinsson, Boivin, Valois, Dubos, and Boudeville. M. Galland was the principal editor, and the volume was announced in his name. François Bernier, a physician, who was rather roughly treated in the *Ménagiana*, published the same year a volume with the following title:

Anti-Ménagiana, où l'on cherche ces Bons Mots, cette morale, ces pensées judicieuses, et tout ce que l'Affiche du Ménagiana nous a promis. Paris, Laurent d'Houry, Simon Langronne et Charles Osmont. 1693. 12mo.

In the preface to this volume, Bernier

says that one little M. Goullev was the editor of the first edition of the *Ménagiana*.

The second edition of the work was published in 1694, and was entitled—

Ménagiana, ou les Bons Mots, les Pensées Critiques, Historiques, Morales et d'Erudition, de M. Ménage. Recueillies (sic) par ses Amis, Seconde édition augmentée. Paris, 1694. 2 vols. 12mo.

This edition was edited by the Abbé Faydit, who made some curious additions to it. He suppressed, however, several piquant articles which appeared in the first edition.

The *Ménagiana* was reprinted in Holland in 1713 (2 vols. 12mo), under the title of "third edition with additions."

In 1715, M. de la Monnoye published his edition of the *Ménagiana*, which, although much superior to any of the preceding editions, does not entirely supersede them. The title of La Monnoye's edition is as follows:

Ménagiana, ou les Bons Mots et Remarques Critiques, Historiques, Morales et d'Erudition, de M. Ménage. Recueillies (sic) par ses Amis. Troisième édition, plus ample de moitié, et plus correcte que les précédentes. Paris, chez Florentin Delaulne, 1715. 4 vols. 12mo.

M. de Sallengre says, in his *Mémoires de Littérature* (tome i. second part, p. 228), that some serious men, having examined La Monnoye's additions, condemned them in various places, and that the editor was therefore obliged to substitute cancels for all the articles or passages declared licentious by his censors. The number of pages changed, in consequence of these cancels, amount to thirty-six, namely, fourteen in the first volume, seven in the second, seven in the third, and eight in the fourth. M. de Sallengre has reprinted these cancels in his *Mémoires de Littérature* (tome i. second part, pp. 228-275).

The editions of the *Ménagiana*, Paris,

1717 and 1719, do not differ from that of 1715, except in their frontispieces. The editions of 1729, 1739, and 1754, each in four volumes 12mo, are also simply reprints of the edition of 1715.

The edition of the *Ménagiana* in three volumes 8vo, forming part of a collection of *Ana* published at Paris, 1789-'91, in ten volumes 8vo, contains some additions by the editor; but, as all the free passages were suppressed, it is not much sought after by amateurs.

Some interesting particulars concerning the *Ménagiana* may be found in the following works: [Sallengre] *Mémoires de Littérature*, La Haye, 1715, tome i. Seconde Partie, pp. 228-275; Dom. Liron, *Singularités Historiques*, tome iii. p. 343; *Ducatiana*, Seconde Partie, pp. 221-290.

Adversaria.

XLIII.

In the *Pratum Spirituale* (cap. cxcv. p. 1149) of Johannes Moschus, there is a curious story of Synesius converting a heathen philosopher named Evagrius, who could not be persuaded of the truth of the resurrection; and that the alms-givers only lend their money to the Lord, who will repay them. At last Synesius convinced him; he was baptized, and Evagrius gave the Bishop three hundred pieces of gold to distribute among the poor—requiring a note upon Christ, to repay him in the next world. Some years after, Evagrius died, and had ordered this note to be put into his hand in the grave; this his sons did: and three nights after the burial he appeared to Synesius, and told him to take back his note, for he had received payment. The grave was ordered to be opened, and Synesius's note was found in Evagrius's hand, with the following words subscribed by himself: "THE PHILOSOPHER

EVAGRIUS TO THE MOST HOLY LORD BISHOP SYNESIUS: I have received the sum written on your note, and am satisfied; and have no demand against you on account of the gold I gave to you, or rather through you to Christ our God and Saviour."

XLIV.

GREGORY NYSSEN, in his account of the life of Saint Gregory Thaumaturgus, Bishop of *Neocæsarea*, relates the following singular story: "St. Gregory, on his way to take possession of his bishopric, was benighted, and obliged, through the inclemency of the weather, to take up his lodging in a heathen temple, the dæmon of which had been very remarkable for his frequent appearances to the priest, and for the oracles which he delivered. Gregory and his companions departed from this place early in the morning, after which the priest performed the usual rites; but the dæmon answered, that 'he could appear no more in that place, because of him who had lodged there the preceding night.' The priest, enraged, pursued Gregory, and having overtaken him, threatened to inform the magistrates against him. Gregory, undaunted, told him, that the God whom he served would not only preserve him from men, but that he could, through his assistance, expel dæmons, or re-admit them, as he thought proper; and as a demonstration of such power, he took a slip of paper and wrote on it these words: 'Γρηγορίου τῷ Σατανα· Εἰσελθε'—GREGORY TO SATAN. Enter.' The paper being laid upon the altar, the dæmon appeared as usual."

"This is, I believe," says Dr. Adam Clarke, "the first letter ever written to the Devil."

XLV.

"BISHOP BABINGTON had a little Book, containing only Three Leaves, which he turned over Night and Morning: the first Leaf was *Black*, to mind him of *Hell*, and

God's Judgments due to him for Sin; the second *Red*, to mind him of Christ and his Passion; the third *White*, to set forth God's Mercy to him, through the Merits of his Son, in his Justification and Sanctification."—CLARKE'S *Examples* (v. i. p. 540).

XLVI.

A RAKEHELL TO BE CHOSEN BEFORE A DUNCE.

"A senior Fellow of St. John's, (of the opposite faction to the Master) in the presence of Dr. Whitaker, falling on this subject, (proper enough to his text)—what requisites should qualify a Scholar for a Fellowship, concluded that religion and learning were of the quorum for that purpose. Hence he proceeded to put the case,—if one of these qualities alone did appear, whether a religious dunce were to be chosen before a learned rakehell; and resolved it in favour of the latter. This he endeavoured to prove with two arguments; whereof this is the first; '*Because* religion may—but learning cannot—be counterfeited. God only can discover the gracious heart, but men may decry an able head. He that chooseth a learned rakehell is sure of something; but who electeth a religious dunce may have nothing worthy his choice, seeing the same may prove both dunce and hypocrite.' His second reason was; '*Because* there was more probability of a rakehell's improvement unto temperance, than of a dunce's conversion into a learned man, seeing such an one, radicated and habituated, is unchangeable without miracle.'"—FULLER'S *History of the University of Cambridge* (p. 143, 8vo edit.)

XLVII.

CORNELIUS AGRIPPA IN PRAISE OF THE ASS.

"But lest any one should falsely accuse me, that I have call'd the Apostles Asses, it will not be from the purpose to discourage the Mysteries of the Ass. For this creature the Hebrew Doctors expound to be the Hieroglyphick of Fortitude and Strength,

Patience and Clemency; and that, his influence dependeth on *Sephiroth*, that is, *Hochma*, which signifies wisdom. For his conditions are most necessary for a Scholar of wisdom; for he lives by little food, and is contented whatsoever it be. Patiently he endures Penury, Hunger, Labour, Stripes, and all manner of Persecution; yet of so low and poor an Understanding, that he cannot discern between Lettice and Thistles. Of a clean and innocent Heart, void of Choler, being at peace with all living creatures; patiently carrying all burthens laid upon his back; as a reward whereof, he is never troubled with Lice, or any distempers, and liveth longer than any other Beast. An Ass, saith *Columella*, performs many and very necessary labours, beyond his share: for he is many times used in Plowing, and drawing heavie Carts; He is also used in Mills, for the grinding of Corn. There is no Country, but wants so necessary a creature, as the Ass is. How much the Ass is regarded and esteemed in *Augustus*, *Valerius* witnesses of *C. Marius*, who having conquered both North and South, being at length declared an enemy of his Country, and pursued by *Sylla*, by the advice and guidance of an Ass escaped all his threatenings; an Ass being the cause of his flight and safety. Also in the Old Law God so far honour'd the Ass, that when he commanded every first begotten to be slain for Sacrifice, he onely exempted Men and Asses, granting, that Man should be redeemed for a price, and that a Sheep should be exchanged for the Ass. Christ would that this Beast should be a witness of his Nativity, as is generally affirm'd: And by him he would be saved from the hands of *Herod*. The Ass was consecrated by the touch of the body of Christ: for Christ ascending to *Jerusalem* in triumph for the Redemption of mankind, as it is recorded in the Gospel, rode upon an Ass; which was mysteriously foretold by the Oracle of

1717 and 1719, do not differ from that of 1715, except in their frontispieces. The editions of 1729, 1739, and 1754, each in four volumes 12mo, are also simply reprints of the edition of 1715.

The edition of the *Ménagiana* in three volumes 8vo, forming part of a collection of *Ana* published at Paris, 1789-'91, in ten volumes 8vo, contains some additions by the editor; but, as all the free passages were suppressed, it is not much sought after by amateurs.

Some interesting particulars concerning the *Ménagiana* may be found in the following works: [Sallengre] *Mémoires de Littérature*, La Haye, 1715, tome i. Seconde Partie, pp. 228-275; Dom. Liron, *Singularités Historiques*, tome iii. p. 343: *Ducatianna*, Seconde Partie, pp. 221-290.

Adversaria.

XLIII.

In the *Pratum Spirituale* (cap. cxcv. p. 1149) of Johannes Moschus, there is a curious story of Synesius converting a heathen philosopher named Evagrius, who could not be persuaded of the truth of the resurrection; and that the alms-givers only lend their money to the Lord, who will repay them. At last Synesius convinced him; he was baptized, and Evagrius gave the Bishop three hundred pieces of gold to distribute among the poor—requiring a note upon Christ, to repay him in the next world. Some years after, Evagrius died, and had ordered this note to be put into his hand in the grave; this his sons did: and three nights after the burial he appeared to Synesius, and told him to take back his note, for he had received payment. The grave was ordered to be opened, and Synesius's note was found in Evagrius's hand, with the following words subscribed by himself: "THE PHILOSOPHER

EVAGRIUS TO THE MOST HOLY LORD BISHOP SYNESIUS: I have received the sum written on your note, and am satisfied; and have no demand against you on account of the gold I gave to you, or rather through you to Christ our God and Saviour."

XLIV.

GREGORY NYSSEN, in his account of the life of Saint Gregory Thaumaturgus, Bishop of *Neocæsarea*, relates the following singular story: "St. Gregory, on his way to take possession of his bishopric, was benighted, and obliged, through the inclemency of the weather, to take up his lodging in a heathen temple, the dæmon of which had been very remarkable for his frequent appearances to the priest, and for the oracles which he delivered. Gregory and his companions departed from this place early in the morning, after which the priest performed the usual rites; but the dæmon answered, that 'he could appear no more in that place, because of him who had lodged there the preceding night.' The priest, enraged, pursued Gregory, and having overtaken him, threatened to inform the magistrates against him. Gregory, undaunted, told him, that the God whom he served would not only preserve him from men, but that he could, through his assistance, expel dæmons, or re-admit them, as he thought proper; and as a demonstration of such power, he took a slip of paper and wrote on it these words: 'Γρηγόριος τῷ Σατανα· Εισελθε'—'GREGORY TO SATAN Enter.' The paper being laid upon the altar, the dæmon appeared as usual."

"This is, I believe," says Dr. Adam Clarke, "the first letter ever written to the Devil."

XLV.

"BISHOP BABINGTON had a little Book, containing only Three Leaves, which he turned over Night and Morning: the first Leaf was Black, to mind him of Hell, and

God's Judgments due to him for Sin; the second *Red*, to mind him of Christ and his Passion; the third *White*, to set forth God's Mercy to him, through the Merits of his Son, in his Justification and Sanctification."—CLARKE'S *Examples* (v. i. p. 540).

XLVI.

A RAKEHELL TO BE CHOSEN BEFORE A DUNCE.

"A senior Fellow of St. John's, (of the opposite faction to the Master) in the presence of Dr. Whitaker, falling on this subject, (proper enough to his text)—what requisites should qualify a Scholar for a Fellowship, concluded that religion and learning were of the quorum for that purpose. Hence he proceeded to put the case,—if one of these qualities alone did appear, whether a religious dunce were to be chosen before a learned rakehell; and resolved it in favour of the latter. This he endeavoured to prove with two arguments; whereof this is the first; '*Because* religion may—but learning cannot—be counterfeited. God only can discover the gracious heart, but men may decry an able head. He that chooseth a learned rakehell is sure of something; but who electeth a religious dunce may have nothing worthy his choice, seeing the same may prove both dunce and hypocrite.' His second reason was; '*Because* there was more probability of a rakehell's improvement unto temperance, than of a dunce's conversion into a learned man, seeing such an one, radicately habituated, is unchangeable without miracle.'"—FULLER'S *History of the University of Cambridge* (p. 143, 8vo edit.)

XLVII.

CORNELIUS AGRIPPA IN PRAISE OF THE ASS.

"But lest any one should falsely accuse me, that I have call'd the Apostles Asses, it will not be from the purpose to discourse the Mysteries of the Ass. For this creature the Hebrew Doctors expound to be the Hieroglyphick of Fortitude and Strength,

Patience and Clemency; and that his influence dependeth on *Sephiroth*, that is, *Hochma*, which signifies wisdom. For his conditions are most necessary for a Scholar of wisdom; for he lives by little food, and is contented whatsoever it be. Patiently he endures Penury, Hunger, Labour, Stripes, and all manner of Persecution; yet of so low and poor an Understanding, that he cannot discern between Lettice and Thistles. Of a clean and innocent Heart, void of Choler, being at peace with all living creatures; patiently carrying all burthens laid upon his back: as a reward whereof, he is never troubled with Lice, or any diseases, and liveth longer than any other Beast. An Ass, saith *Columella*, performs many and very necessary labours beyond his share: for he is many times used in Plowing, and drawing heavie Carts: He is also used in Mills, for the grinding of Corn. There is no Country but wants so necessary a creature as the Ass is. How much the Ass is regarded and esteemed in Augury. *Valerius* witnesses of *C. Marius*, who having conquered both North and South, being at length declared an enemy of his Country, and pursued by *Sylla*, by the advice and guidance of an Ass escaped all his threatenings; an Ass being the cause of his flight and safety. Also in the Old Law God so far honour'd the Ass, that when he commanded every first begotten to be slain for Sacrifice, he onely exempted Men and Asses; granting, that Man should be redeemed for a price, and that a Sheep should be exchanged for the Ass. Christ would that this Beast should be a witness of his Nativity, as is generally affirm'd: And by him he would be saved from the hands of *Herod*. The Ass was consecrated by the touch of the body of Christ: for Christ ascending to *Jerusalem* in triumph for the Redemption of mankind, as it is recorded in the Gospel, rode upon an Ass; which was mysteriously foretold by the Oracle of

emata; no unforeſeen element would exiſt.

"You admit that ſcience cannot prove the exiſtence of a Free Being, ſuperior to man, interſering in Nature for the purpoſe of changing its courſe. But, you add, can ſcience prove that ſuch a Being does not exiſt? I do not inquire whether it can, in a metaphyſical and *a priori* way. But the experimental proof is ſufficient. Such a Being has never revealed himſelf in a ſcientifically-proved manner. When he ſhall reveal himſelf, we will believe in him. It is not for us to demonſtrate the impoſſibility of a miracle; it is for the miracle to demonſtrate itſelf. What proof have we that ſirens and centaurs do not exiſt, except that they have never been ſeen? What has baniſhed from the civilized world a faith in the old demonology, except the obſervation that all the deeds formerly attributed to demons are well enough explained without their agency? A being who does not reveal himſelf by any act, is, for ſcience, a being without exiſtence.

"I know that people are often led to diſtinguiſh the ſimple intervention of a ſuperior will, in the ordinary courſe of things, in view of a certain end, from what is, properly ſpeaking, a miracle. It is, however, a diſtinction which fades away before a rigorous analyſis. In fact, what means ſuch intervention? It means that the things of this world may take, in conſequence of a ſupernatural force, acting in a given moment, a different courſe from what they would have otherwiſe taken. A miracle is nothing elſe. The flagrant violation of the accuſtomed order, which conſtitutes a miracle in the eyes of men, implies only a greater degree of difficulty; but the words *easy* and *difficult* have no meaning when we are ſpeaking of an all-powerful being. For God, it is no more of a miracle to reſuſcite the dead, to make a river flow back to its ſource, than to change the di-

rection of the wind during ſome day of battle, to ſtay a ſickneſs which might prove mortal, to ſuſtain an empire which might fall, or to violate the liberty of human reſolve. In the one caſe, the violence done to natural laws is moſt evident; in the other it is hidden. For God there is no difference. Baſhy miracles (*miracles honteux*), ſeeking to conceal themſelves, are none the leſs miracles. Providence, then — underſtanding the word in its vulgar acceptation — is a ſynonym for thaumaturgy. The whole queſtion is, to know whether God emits particular acts. For myſelf, I believe that the true Providence is not diſtinct from the order, ſo conſtant, divine, perfectly wiſe, juſt, and good, which reigns in the laws of the univerſe.

"You ſeem to believe, my dear ſir, that ſuch a doctrine is ſynonymous with atheiſm. Here I ſtrongly proteſt. Such a doctrine is the excluſion of a capricious God; thaumaturgic, acting by fits and ſtarts; allowing the clouds generally to follow their courſe, but making them deviate when he is prayed to do ſo; leaving ſuch a lung or inteſtine to decompoſe up to a certain point, but ſtaying the decomposition when a vow is made to him; changing his mind, in a word, according to his views of intereſt. Such a God, I am free to ſay, is unſcientific. We do not believe in him; and ſhould the ſaddeſt conſequences reſult from this fact, the abſolute ſincerity of which we make profeſſion, obliges us to ſay ſo.

"But, in removing ſo groſs an idea of the Divinity, we believe that we combat ſuperſtition, and not real religion. Malebranche has admirably demonſtrated this before us, in his *Méditations Chrétiennes*: 'God does not act by individual wiſhes' (*Dieu n'agit pas par des volontés particulières*). This profound orator, bolder than we are, eſtabliſhed this theſis *a priori*, from the conſideration of the Divine perfections. We eſtabliſh the ſame theſis by the

absence of facts proving the contrary, and we translate it thus: 'There has never been shown, in Nature or in history, any fact caused manifestly by an individual will superior to that of man.' When this observation shall be overthrown by a single proved fact, we shall hasten to modify the theory which we believe ourselves justified in deducing from it.

"As to the true God of the human conscience, he is unassailable. He has his right to be, in an invincible faith, and not in a more or less ingenious process of reasoning. Nature is immoral; the Sun has looked down upon the most crying sins without veiling himself; he has smiled upon the worst of crimes. But in the conscience rises a sacred voice, which speaks to man of quite another world—the world of the ideal, the world of truth, of goodness, of justice. If there existed nothing but Nature, we might ask ourselves if God is necessary. But since first there existed an honest man, God has been proved. It is in the world of the ideal, and there only, that the various faiths of natural religion have their legitimate origin. But, I cannot repeat it too often; it is the ideal which really is, and the fleeting reality which only seems to be. The just soul which sees through the crystal of this world the pure idea, disengaged from time and space, is the most clear-seeing. He who shall consecrate his life to the good, the true, and the beautiful, will be the best-advised. This is the living God who is felt, but does not prove himself. I need no miracles to believe in him; I need only in silence hearken to the imperative revelation of my own heart.

"Thus the men who have had a really fruitful sentiment of God, have never put these questions in a contradictory way. They have been neither Deists, after the manner of the French school, nor Pantheists. They have never lost themselves in those subtle questions where their genius

would have vainly consumed itself. They have powerfully felt God; they have lived in him; they have not defined him. Jesus occupies an exceptional rank in this Divine phalanx. In recognizing himself as the Son of God, in authorizing men to call God their Father, in overthrowing the superstitions of the ancient worship by his beautiful theory of prayer (Matt., chap. vi.), of spiritual adoration (John, chap. iv.), in giving the example of a life entirely consecrated to the works of his Father, he has realized the highest consciousness of God which has probably ever existed in humanity. For this reason, the truly religious men, of all ages, would be his disciples, even though they should disagree with almost all the points of faith which the Churches issuing from him have developed under his name.

"'Besides Nature and Man, is there, then, nothing?' you ask.

"There is every thing, I would answer. Nature is only an appearance; man is only a phenomenon. There is the eternal foundation, there is the infinite, the substance, the absolute, the ideal; there is, according to the fine Mussulman saying, *that which endures*; there is, according to the finer Jewish saying, *that which is*. This is the Father from whose bosom all things issue, and to whose bosom all things return. Let us take away from the Divine life every notion belonging to our fleeting existence. Is this Absolute Being free? Is he conscious? Does the conscious particle which returns to him preserve its consciousness? *Yes* and *no* are equally inapplicable to these sorts of questions. They imply an absolutely incurable delusion, the tendency to transport the conditions of our finite existence into the infinite existence.

"We do not conceive of existence except under the form of a limited *I*. In order to represent to himself an existing God, it was inevitable that man should make him

in his own image; that is to say, make him also a limited *I*. But who does not see that such a conception is self-contradictory? the infinite being presented as a finite—the pure spirit endowed with the attributes which presuppose organs! In order to be consistent, they should push anthropomorphism to its last results. For—let us not deceive ourselves in this matter—all the faculties which the vulgar Deism attributes to God have never existed without a brain. There has never been memory, foresight, perception of exterior objects, consciousness, finally, without a nervous system. The human vocabulary applied to Divinity shocks us at every instant. Why attempt to express the Infinite by words and phrases which are essentially limited? Why wish to reason concerning that which we recognize as ineffable? With an immense variety of formulæ, and to enormously different degrees of simplicity or refinement, humanity will adore to all eternity that *single substance with many names* (*Æschylus, Prometheus*, v. 218), that common Father of all those who seek the good and the true. Every one creates his own theology according to his needs, and all violent attempts to change quickly the received ideas upon this matter are full of danger. But we do no violence to the opinion of any one, in expressing what we believe. The listener or the reader remains free before the doctrine which is exposed to him. He will agree to it, if it suits his degree of culture; he will not agree to it, if it is either premature or too backward for him.

“Besides, who is deceived here, and what a comedy is human life, if it is composed of some millions of thinking beings occupied in simulating with each other faiths which they do not hold! It is not by hypocritical reticence that a faith which has run its course, can be made to live a day longer. Every opinion, freely conceived, is good and moral for him who has

conceived it. From all sides we come to sum up the exterior legislation on religion in a single word—liberty.

“Receive, my dear sir, the expression of my most distinguished sentiments.

“ERNEST RENAN.”

Miscellaneous Items.

The Cambridge Edition of Shakespeare.

THE first volume of the Cambridge edition of SHAKESPEARE, edited by W. G. Clark, fellow and tutor of Trinity College, and Mr. John Glover, librarian of Trinity College, will be published at the end of March, by Messrs. Macmillan and Co., and the whole will be completed in eight volumes, price half a guinea each, issued at intervals of four months. The work will be handsomely printed, in demi-octavo, at the University press, and these are the features which will distinguish it from previous editions: I. A text based on a thorough collation of the four folios, and all the quarto editions of the separate plays, and of subsequent editions and commentaries. II. All the results of this collation will be given in notes at the foot of the page, and to these will be added conjectural emendations collected and suggested by the editors, and furnished to them by their correspondents. The reader will thus have, in a compact form, a complete view of the critical materials out of which the text of Shakespeare is formed. III. In the cases where a quarto edition exists, differing from the received text to such a degree that the variations cannot be shown in the notes, the text of the quarto will be printed *literatim*, in a smaller type, after the received text. IV. The lines of each scene will be numbered separately. V. At the end of each play will be added a few critical notes upon such passages as require discussion. VI. The POEMS, edited on a similar plan, will

follow the dramatic works. Uniform with this edition, Mr. W. Aldis Wright, M. A., is preparing *A Glossarial Index to the Plays and Poems of Shakespeare*, comprising explanations of the archaic words and usages of words, as well as of obscure allusions and constructions. Although specially adapted to the Cambridge edition, it will be fit for use with any other.

Selectæ e Profanis Scriptoribus Historiæ, etc.,

BY JAMES ROSS, OF PHILADELPHIA.

THE *Historical Magazine*, during the past year, has, for two or three months in succession, contained notices of JAMES ROSS, a once-noted teacher in Philadelphia. He does not seem to have been an historical character of sufficient importance to occupy so much space. The inquiries and replies concerning him must have been due to the affectionate remembrance of some of his old pupils. It is possible that the extent of his classical knowledge exists chiefly in the boyish wonder

"That one small head could carry all he knew."

I have before me two books whose title-pages, respectively, are as follows :

Selectæ

e

Profanis Scriptoribus
Historiæ.

Quibus admista sunt

Varia honeste vivendi præcepta,

Ex iisdem scriptoribus deprompta.

Prioribus exemplar emendatius, quantitate syllabarum iusta plenius notatum; atque in usum discipulorum melius accommodatum.

J. A. Ross, A. M.

Humaniorum literarum, nec non et Græcæ Linguae in Academia Phil. Professore.

Philadelphia :

Printed for M. Carey & Son,

No. 126, Chestnut Street,

1819.

Selectæ

E Profanis

Scriptoribus

Historiæ.

Quibus admista sunt varia honeste

Vivendi præcepta ex iisdem

Scriptoribus deprompta.

Part. Prima.

ROMÆ, MDCCCLXI.

Typis S. Congr. De Propag. fide.

Superiorum facultate.

On the reverse side of the title-page is printed the certificate of copyright, in which Ross is recited to claim the right of authorship. In his preface, also, Ross claims to be the author, using the personal I in his description of the book, of its preparation, its contents, its object, and its merits.

I find this preface to be a translation into English of a part of the Latin preface to the older book, in which he construes "*Sanctæ Ecclesiæ doctrinæ*" by the word "gospel"—a rendering somewhat more Protestant than correct.

In a sort of circular address to teachers, following the preface, Ross styles himself "Editor," but fails to give credit for the book to the real author. The older book is without the author's name. The preface speaks of the author's having lately published a book of selections from the Old Testament, for the use of schools. The older book is a duodecimo, in two parts, both bound in one volume, each part separately paged; the first part containing the first, second, and third books, and the second part the fourth and fifth. Ross's book is in one volume of 299 pages, divided into five books. The five books are divided into chapters, and each chapter has a title descriptive of its contents; and all the chapters are numbered and entitled alike in both volumes, except that in Ross's edition the heading of the last one is wrongly printed in the index, "*Patientia decori est, si salutaris sit*," while in the body of the book the right word, "*Potentia*," is used.

All there is original in the edition of Ross, is a part of the title-page, the address to teachers, and the marking of the quantity of all the penult and antepenult vowels (except those long by nature or position),

and many others in long words. This must have been a tedious labor before printing, and a more tedious labor in the reading of proof-sheets. He fairly earns the praise of patience and diligence, but not of authorship or scholarship, for he stole the work bodily.

Trey, N. Y.

A. G. J.

Two Sides of the Question.

EMP.

Force is the last relief which lovers find,
And 'tis the best excuse of women-kind.

IND.

Force never yet a generous heart did gain;
We yield on parley, but are stormed in vain:
Constraint in all things makes the pleasure less;
Sweet is the love that comes by willingness.

EMP.

No! 'tis resistance that inflames desire,
Sharpens the darts of Love, and blows his fire:
Love is disarmed that meets with too much ease;
He languishes, and does not care to please:
And therefore 'tis your golden fruit you guard
With so much care, to make possession hard.

Noisy Virtue.

Such Virtue is the plague of human life;
A virtuous woman's but a cursed wife.
In vain of pompous chastity you're proud;
Virtue's adultery of the tongue, when loud.
I with less pain a prostitute could bear,
Than the shrill sound of "*Virtue! virtue!*" hear.
..... In unchaste wives,
There's yet a kind of recompensing ease;
Vice keeps them humble, gives them care to please;
But against clamorous Virtue, what defence?
It stops our mouths, and gives your noise pretence.

An Aged Lover.

What's Love to you?

The bloom of Beauty other years demand,
Nor will be gather'd by such wither'd hand.
You importune it with a false desire,
Which sparkles out and makes no vivid fire:
This impudence of age, whence can it spring?
All you expect, and yet you nothing bring;
Eager to ask, when you are past a grant;
Nice in providing what you cannot want.
Have conscience; give not her you love, this pain;
Solicit not yourself and her in vain:

All other debts may compensation find;
But Love is strict, and will be paid in kind.

Americanisms.

So-called *Americanisms* are often only English archaisms; and are often to be met with in the older literature, especially in the writings of the dramatists, down to the beginning of the eighteenth century. The following terms and phrases occur as stated: "*Richest stories*," Buckingham's *Rehearsal* (1672), act i. "*A pretty smart sort of a reason*," is employed in Cibber's *She wou'd and She wou'd not* (1703), act iii. "*Pretty considerably glad to see you*," is to be found in the same play, act iv. scene i. "*Something gay indeed*," occurs in the same act of the same play. W. A. J.

Messrs. PHILES & Co. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devises*. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at \$2.00 each.

100 on large paper, at 4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to \$2.50 for the small-paper copies, and \$5.00 for the large-paper copies. Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "ENGLAND'S HELICON."

The Philobiblion

A MONTHLY
BIBLIOGRAPHICAL
Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

VOL. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 51 NASSAU STREET, NEW YORK.
MDCCCLXIII.

Baskerville. It is printed on thin but strong linen paper, the water-mark in which is a ring and a semicircle, surmounted with a cross. Altogether, the book is a very remarkable specimen of typographical elegance and beauty, and is also a good illustration of the excellent taste and artistic skill of the great man by whom it was printed. Twenty-five dollars would readily be given by an *amateur* collector of choice books, in this city, for an *uncut* copy of this masterpiece of Franklin's press.

The title of Logan's translation of Cato's *Moral Distichs*, as "penned" by Messrs. Duyckinck in their *Cyclopædia*, is as follows:

"*A Translation of Cato's Distichs into English verse.*"

The size of the volume and the date of its publication are not mentioned, perhaps for the obvious and simple reason that those "painful and most researching writers" had never seen the "dainty little work"—the title of which, it will be observed, they have recorded with such scrupulous care and surprising bibliographical fidelity.

These bibliographical blunders of the Messrs. Duyckinck, though in themselves comparatively trivial, are noted here, merely as examples of the discreditable carelessness and inaccuracy with which they have recorded the titles and described the contents of a large proportion of the books noticed in their bewildering *Cyclopædia*. If, as some people say, to quote inaccurately be the sign of elegant culture, the Messrs. Duyckinck certainly deserve credit for genteel accomplishments.

Following the title-page—which stands literally as printed at the head of this article—is a characteristic address of the Printer to the Reader, occupying nearly one page and a half, and describing the circumstances that caused the translation to be made. This address, on account both of its information and of its novelty, we print entire, *verbatim et literatim*:

"THE PRINTER TO THE READER."

THE Manuscript Copy of this Translation of CATO'S MORAL DISTICHS, happened into my Hands some Time since, and being my self extremely pleased with it, I thought it might be no less acceptable to the Publick; and therefore determined to print it as soon as I should have convenient Leisure and Opportunity. It was done by a Gentleman amongst us (whose Name or Character I am strictly forbid to mention, tho' it might give some Advantage to my Edition) for the Use of his own Children: But in my Opinion, it is no unfit or unprofitable Entertainment for those of riper Years. For certainly, such excellent Precepts of Morality, contain'd in such short and easily-remember'd Sentences, may to Youth particularly be very serviceable in the Conduct of Life, since there can scarce happen any Affair of Importance to us, in which we may need Advice, but one or more of these Distichs suited to the Occasion, will seasonably occur to the Memory, if the Book has been read and studied with a proper Care and Attention.

When I obtained Leave to make this Publication, I procured also the following Account of the Author and his Work; for I thought something of the kind necessary to be prefix'd to it.

In most Places that I am acquainted with, so great is the present Corruption of Manners, that a Printer shall find much more Profit in such Things as flatter and encourage Vice, than in such as tend to promote its contrary. It would be thought a Piece of Hypocrisy and pharisaical Ostentation in me, if I should say, that I print these Distichs more with a View to the Good of others than my own private Advantage: And indeed I cannot say it; for I confess, I have so great Confidence in the common *Virtue* and Good Sense of the

People of this and the neighbouring Provinces, that I expect to sell a very good Impression."

The account of the author herein alluded to, follows the address, and occupies two closely-printed pages. It contains, however, nothing authentic or important—more modern researches having cleared up all mystery as to the authorship of the *Difficks*, and so rendered old speculations and conjectures entirely superfluous.

It would be curious to know how much of the aphoristic wisdom of *Richard Sanders*, *Philobiblion*, was due in the mind of Franklin, to his intimate acquaintance with this translation of Caro's *Difficks*. He admits that this book came into his possession some time before its publication, in 1735, and that he waited for "Leisure and Opportunity" before printing it. *Poor Richard's Almanack* was commenced in 1732 (see Franklin's *Autobiography*, page 101, Philadelphia, 8vo, 1818), not in 1733 as stated by Messrs. Duyckinck, in their notice of Franklin; and it is not impossible that the facts may have gathered from these *Difficks* many hints for his popular Aphorisms. There is certainly a striking similarity in their tone and sentiment. We annex the First Book of the *Difficks*, as translated by Mr. Logan, and invite the reader to compare them with the wise saws of *Poor Richard*:

BOOK I. MORAL DISELICKS.

IF God be Spirit, as old Texts assure,
Him chief o'er all with purest mind adore.
To prosper, in things good and ill, and all
By Him instructed, too much we, vainly
Toe the from both does constant Success gain.
Smile at the loss, and to the loss of things
Think the first virtue well to tell the Tongue;
blow gables with words complete in song.

VOL. II.—D

Consistent, always with thy self be found;
Who thwarts himself, would thwart all mankind round.

If o'er Men Lives and Deeds thou cast an Eye,
While all spy Faults, free from them none thou'lt spy.

The Charms of hurtful Joys, tho' sweet, refuse;
'Tis sometimes Gain ev'n Wealth itself to lose.

Or grave or gay appear, to suit the Time;
The Wife may Manners change without a Crime.

Let not your Wife's weak Humours anger move;
Against a Servant you've just Cause to love.

When thou reproves a Friend, tho' scarce he'll bear,
Tho' much he frowns, continue still thy Care.

Wage not with Men of Words, a noisy War;
Words all have got, Few Wisdom to their share.

So love thy Friends, and so thy Favours deal,
As that thy self their Want may never feel.

Spread not Reports, lest they be thought thy own;
From Tatling Mischief Springs, from Silence none.

Let not another's Promise thine engage
To plight thy Faith; 'tis now a faithless Age.

When others praise thee, judge thy self alone;
Better thou'rt to thy self than others known.

A Friend's good Offices aloud proclaim;
But thy good Deeds to others never name.

While in Old-age you others' Conduct tell,
Think whether in your Youth your own was well.

What Men in private whisper, e'en your mind;
The Guilty always think themselves design'd.

While Fortune's smiling, bear a watchful Eye
On her Bounties, lest her Favours swiftly fly.

son Thomas was yet a lad, the boy was defrauded by one of his guardians, but found his way to the school of Winchester for his education.

"In 1623 he went to Oxford, entering as a gentleman-commoner, and graduated from the newly-named Pembroke College in 1626-7. Turning his attention to physic after taking his degree of Master of Arts, he practised in his profession some time in Oxfordshire.

"He afterwards travelled into France and Italy, visiting Montpellier and Padua, then celebrated schools of physic, and, returning home through Holland, was created Doctor of Medicine at Leyden. In 1634 he is supposed to have returned to London, and to have written his '*Religio Medici*' during the next year.

"This celebrated treatise was not printed till 1642, when, without his consent, the book was published. It at once attracted great attention, and was criticised in a volume by Sir Kenelm Digby.

"The '*Religio Medici*' was very soon translated into Latin, Italian, German, Dutch, and French.

"Dr. Browne settled in Norwich, where his practice became very extensive, many patients coming from a distance to consult so eminent a physician, now made more fa-

according to the common fate of orphans, defrauded by one of his guardians; he was placed for his education at the school of Winchester.

"He was removed in the beginning of the year 1623 from Winchester to Oxford, and entered a gentleman-commoner of Broadgate Hall, which was soon after endowed, and took the name of Pembroke College. . . . He was admitted to the degree of Bachelor of Arts, January 31, 1626-27. Having afterwards taken his degree of Master of Arts, he turned his studies to physick, and practised it for some time in Oxfordshire.

"He therefore passed into France and Italy; made some stay at Montpellier and Padua, which were then the celebrated schools of physick; and, returning home through Holland, procured himself to be created doctor of physick at Leyden. About the year 1634 he is supposed to have returned to London; and the next year to have written his celebrated treatise, called *Religio Medici*.

"He was not very diligent to obstruct his own praise by recalling his papers, but suffered them to wander from hand to hand, till at last, without his own consent, they were, in 1642, given to the printer. . . . The *Religio Medici* was no sooner published than it excited the attention of the publick. The Earl of Dorset recommended this book to the perusal of Sir Kenelm Digby, who returned his judgement upon it, not in a letter, but a book.

"A gentleman of Cambridge, whose name was Merryweather, turned it, not inelegantly, into Latin; and from his version it was again translated into Italian, German, Dutch, and French.

"At the time when this book was published, Dr. Browne resided at Norwich, where he had settled in 1636. It is recorded by Wood, that his practice was

more by the publication of so admirable a very extensive and clear many patients resorted to him.

"In 1641 he married Mrs. Milcham, a most excellent lady, whose graces, both of mind and body, well suited her to become the partner of her distinguished husband. They lived together forty-one years, and with their ten children, formed a household singularly happy in all its relations. (So the good physician's days passed down ward, filled with high reputation, and devoted to constant usefulness in his profession; till in his seventy-sixth year, he fell ill and died. Submission to the will of God and fearfulness of death were among the expressions left on his lips."

"Thus he lived in high reputation, till in his seventy-sixth year he was seized with a colick, which after having tortured him about a week, put an end to his life, at Norwich, on his birth-day, October 19, 1682. Some of his last words were expressions of submission to the will of God, and fearfulness of death."

Two, at least, of those statements, copied by Mr. Fields from Dr. Johnson, are incorrect. Sir Thomas Browne, according to the pedigree, had eleven children; and we do not believe that any Italian translation of the *Religio Medici* is in existence. We have not succeeded in finding such an edition, though several bibliographers vaguely mention it; but it is safe to presume that the incursive Mr. Fields has not condescended to search it out.

But it is not alone in these respects that "the present editor," as he styles himself, has testified his homage for the authority of Dr. Johnson. In making extracts from Whitefoot's account of Sir Thomas, he quotes the same passages that are quoted in Johnson's *Life*—omitting, as Johnson did, paragraphs one, two, three, four, fourteen, fifteen, sixteen, and seventeen: and this he does, after expressing regret "that Mr. Whitefoot did not carry out his intention of writing an extended memoir of his well-beloved companion." If the "Minutes of the Rev. Mr. Whitefoot are so precious in the esteem of Mr. Fields, why has he not improved the opportunity to reprint them all? Can it be possible that he has never seen Mr. Whitefoot's entire sketch? In one respect, however, Mr. Fields is original. He blunders according to a fashion of his own. Unlike the rolling Coryphaeus of Bolt Court, he has no scruples as to tampering with anybody's text. In the fifteen paragraphs extracted from Whitefoot, he makes sixteen errors; and he omits, without mention, an important part of a sentence at the end of the twenty-first paragraph—which, in his arrangement, is the thirteenth.

Following the quotations from Whitefoot, comes, by way of novelty, a quotation from Johnson, embodying a eulogistic opinion as to Sir Thomas. The memoir is then concluded with a few ingenuous statements, by Mr. Fields, in reference to his method of "arranging this edition." These statements merit special consideration:

"The notes and readings adopted by other editors of Sir Thomas Browne's writings, have," says Mr. Fields, "been largely consulted." This is, indeed, cool. To how great an extent they have been "con-

with the title, *Disputatio periculosa quæ* excellent "bit of wit," whether originally *anonymus probare nititur, mulieres homines non esse*, and continues: "A few notes have been added, and a few sentences sup- plying an analysis of its arguments, a few words prefixed which allude only to the errors of the Socinians or the Anabaptists. The au- thor of this little work pretends to prove, by passages from Scripture, that women are not of the human race. A minister of Braun- sbourg, named Gedicus, refused to quite seine in Italy; embraced the Catholic re- feriously, not having paid attention to the religion; wrote criticisms upon various classic purpose of the authority which was to satirize authors; and died in 1595. The minister the Socinians; somewhat more proper way who answered it was Simon Gediik (in Latin to ridicule them can be imagined than for Gedicus), a German theologian, born at Magdebourg, in 1549, and died in 1634; Scripture with which they combat the con- show better known by his answer to this substantiality of the Son of God, may also treatise than by any thing else, although he be used to demonstrate that women are not least other theological writings, such as human creatures? It is therefore wrong to say. The first edition of this treatise appears look for any thing serious in this little book, to have been published before 1595, since I repeat, it is simply a satire against the in that year the refutation by Gedicus was abuse which the heretics make of the Scrip- first published, in 1601. In 1638 they were turned. We know, in fact, that all heresies published together, as an *editio secunda*, in are only false interpretations of Scripture. Other editions appeared at La Haye Linth was right in calling the Bible the in 1641 and 1644, 12mo, and Paris, 1660, Book for Heretics. The Scripture, says 12mo. A French translation by Montesquieu, the celebrated Montesquieu, is a country de Querion was published with the follo- into which, all the sects of Christians make ing title *Problèmes sur les Femmes; Ath- defects, as if for pillage it is a battle-field. ferdan (Paris), 1744, 12mo. Another upon which nations contend. The greater French translation, with the same title as part of the interpreters have not sought in that which heads this notice, was published the Scripture what should be believed; but at Crascode, in 1766. Upon the authority what they themselves believe; they have of Barbier, in the *Dictionnaire Historique*, not regarded it as a book in which were by Beauvais, this translation is attributed to contained the dogmas to be received; but Charles Clapies, a doctor of medicine, who as a work which could give authority no was born at Alais, in 1724, and died in the their own ideas; hence they have corrupt- same city in 1801, not only in the but ed all its meanings, and have tortured all its passages? But in another point, and in it is allowed in Sarmatia to believe and Whether this interpretation of the work teach that Christ and the Holy Ghost are is received or not, will depend very much not God, we may be allowed to believe upon the religious prejudices of its readers: and teach that women are not of the hu- man species; and consequently, as Christ did not suffer for them in this world, there is no hope for them of salvation in the next. At any rate, the piece is certainly a most We maintain that we should believe both*

ing which is not expressly written in the make a human being; but, Let us make Scripture. In neither the Old nor the human beings. In the New Testament do we find it said that If it is asked whether a creature created women are of the human race; but we do in God's own image is not of the human find maledictions upon those who shall add race, we answer, Yes. But the woman was any thing to the Word of God. not made in God's image. St. Paul says If it is said that they are comprised un- positively, "Man is the image and glory der the name man, can they then be called of God; but woman is the glory of man?" beings similar to men? No; for the proph- St. Paul, therefore, refusing her the honor ety, Christ, and the apostles, have not called of being the image of God; she, in not of them expressly human creatures, although the human race, they were not ignorant that they could be so; his allowing that woman is like man, and called so implicitly, and if he means that she is made in his image, does it therefore fol- low in Genesis it is said, "Let us make a woman that she is of the human race?" No. helpmate for man, who shall be like him." For should we conclude that because man From this it is argued to be clear that she was made in the image of God; therefore first woman was created like the first man. He is God? Is not this to willow? But this specious argument is false, for God said, If Eve was of the same race as Adam, it said, Let us make him a helpmate *simile sibi*, would follow that two persons had sinned that is, useful for him, not *simile illi*, nor in Paradise; but the apostle says expressly similar to him. This helpmate was given that she entered into the world by a single him to beget other men, so that he should *grow*. If it is said he was not to beget, not be alone. It follows, therefore, that Eve, who was the first to sin, this is giving Eve was not of the human race, since she was given meaning to what he said: and his being not created to remedy the loneliness of Adam. Two passages may be quoted against this theory; but only that by her he might en- theodory. In Genesis it is said, "God off- getteth companions to enliven his solitude, *creavit eam masculinam et feminam*;" and Eve herself acknowledges this, because when she said, "These two persons shall be one Cain was born she cried, "I have made a *hiff*!" From the first of these passages it man according to the will of God. The second is evident that God created them male and Hebrew word is *kanash*; the Vulgate has *femina*; but does it follow that he made *procreantem hominem per Deum*. Because the both of them of the human race? The was made only to produce men; some do; other passage supports this theory; for they to think she had made twins at first. The shall both become *one flesh*; that is to say, word *femina* is synonymous in Hebrew and that the male and female shall be as single Latin with *conversans*; and Eve was in- many of a single being of the human; pre- tended as an instrument for Adam, so that ries. It is no more difficult to believe that the Hebrew word should be translated by two persons in marriage make a single man, *adjutorium*. Luther, and Cassalio, a fa- than that three persons in the Trinity make mous Hebrew scholar, translate it thus; the a single God is not equal and not of W Arabic version agrees with this, and so do do. To the woman of Canaan who asked others. Christ to cast the devil from her daughter. Further, God foreknew that he would Jesus made no answer. His silence could create both Adam and Eve: if he had in- mean nothing, except that he had nothing tended Eve to be of the human race, he to do with women, nor they with him. To would not have said in the singular, Let us this discipline who answered for her, he said,

"I am not sent for her, but for the lost sheep of the house of Israel." Nor did he say this because she was a Canaanite; for men of that nation came to him, and he received them well. He said, further, that it was not meet to take the children's bread and cast it to the dogs. From this speech, women may see what Christ thought of their sex.

But if it is objected that Christ said afterwards to her, "Thy faith hath saved thee," we answer, he did not say that, but, *Be it as you wish*; or, as elsewhere reported, *Go on account of that saying*; that is to say, on account of her avowal that she was a dog. But with the women to whom he said, *Thy faith hath saved thee*, he did not accord more than they asked, that is, a cure of their physical diseases. For this reason, St. Luke has it, *has preserved thee*; and Matthew adds, *She was cured at the self-same hour*. It is evident, therefore, that it was only a cure for disease, and not the salvation of their souls, that he accorded them.

If it is objected that faith belongs only to a reasonable creature of the human species, we answer that the Scripture says, *The devils believe and tremble*; the devils have, therefore, faith.

There are two kinds of faith: the faith which justifies the soul, and of which the apostle says, there is only a single faith; and a purely historic faith, such as women and devils may have. The apostle says decidedly that woman is not saved by faith, but by the generation of men. If only human creatures had faith, then male infants would have it, which is absurd. The saying, "Thy faith hath saved thee," refers to the faith they had in his ability to cure; just as often an efficacious faith is had in a certain doctor or a certain drug.

But if it is said that the Messiah was sent for the posterity of Adam, it cannot be proved that women are the posterity of

Adam. The Old and New Testaments show clearly that the posterity of Adam were only men; and that among the Jews, women had no rights of birth, and were never counted as sustainers of the family.

If it is argued that women are human creatures, since we see in the New Testament that their sins were forgiven them, we answer, that the single case which may be cited does not settle the question; while, on the other hand, the command in the garden of Eden was given to man before the creation of woman, and was not even repeated to her—so that, after the fall, God called and rebuked Adam only for its violation. It is also written that we have all sinned in the person of Adam; and therefore, in the ancient law, only males were circumcised, since the original sin had to be removed only in the sex which had contracted it.

Therefore, the sins of women are like the faults committed by animals. If it is asked whether the sins of Magdalen, who was possessed by seven devils, were of this nature, we answer, that devils entered also into the swine, who had committed no sin. The apostle supports this when he says, "Sin entered the world by a single man;" nor is there a single case in Scripture of a woman damned.

Eve was wrong in saying to the serpent, "We must not eat, lest we should die;" for, if she was certain, why did she express it doubtfully? The result, too, shows that she did not die, nor were her eyes opened until Adam had eaten. Punishment was inflicted upon her as it was upon the serpent.

We do not see in Scripture that women ever received the sacrament. They have been baptized, but so have churches, bells, etc.; while Christ says distinctly, "*He* who believes and is baptized shall be saved." The pronoun *he* in Greek and Latin never refers to women.

Besides, baptism took the place of the rite of circumcision, and is therefore inapplicable to women.

Christ at his resurrection appeared to women first—most probably because, knowing them to be great talkers, he wished the fact of his resurrection to be known; but that small faith was put in their testimony, we see from the fact that the apostles were loath to believe it; and it is not much in woman's favor that one of them mistook him for a gardener, and that he forbade her to touch him.

If the fact of speech is brought forward in favor of women, we reply that Balaam's ass spoke; birds, too, do so every day; and that the talk of women is analogous, is shown by the fact that the apostle forbids their speaking in church, and the laws forbid their being either judges, magistrates, advocates, or lawyers.

Even granting that women have souls, it does not prove them to be of the human race; since both angels and devils, who are not of our race, have souls.

Thus, it is plainly demonstrated from Scripture that women are not of the human race; but the author ends with a hope that women will excuse his pleasantries, and not deny him their good graces if he has tried to show how the Scriptures can be used sophistically for the support of any ridiculous opinion.

NOTICE OF A

Turkish History of America.

THE following account of this singular book is translated from *De la Littérature des Turcs*, par l'Abbé Toderini; traduite de l'Italien en François, par l'Abbé de Cournaud. Paris, 1789. (3 vols. 8vo.)

The Abate Toderini resided at Constantinople, in the family of the Venetian ambassador (to whose son he was preceptor),

from 1781 to 1786, and availed himself of the opportunity thus afforded to him, to make extensive researches into the literature of the Turks.

“*Tarichi indi, garbi.* HISTORY OF THE WEST INDIES, OR AMERICA, IN TURKISH; ninety-one double pages, with four maps, one of which is astronomical, according to the system of Ptolemy, under which is this inscription, ‘*Made by the poor Ibrahim,*’ with thirteen other plates of plants, men, and animals. The book is a small quarto, printed by Ibrahim Effendi, at Constantinople, in the year of the Hejira 1142.

“As the book has no author's name, some persons have believed that it was by *Kutub Celebi*, or *Hagi Calfah*; but, besides being full of extravagant fables, which are far removed from the genius of this great writer, the life which Ibrahim Effendi has written of him, and in which he mentions the books that this scholar has composed or translated, says nothing of the *History of America*. And further, *Hagi Calfah*, speaking of this book in his library, expresses himself thus, at the word *Tarichi indi, gedi di garbi*: ‘*The History of the New West Indies*, so called by some moderns, is a translation from the French, and perhaps even from the Latin, to which have been added certain things taken from the book *Scerheut Tefchiere*, or *Commentary upon Memoirs*. It speaks of the New World, and tells its peculiarities; it relates how it was discovered by the moderns, the ancients having had no knowledge of it, owing to their inability to penetrate so far.’ Thus *Hagi Calfah* expresses himself. He would not have failed to tell us that this work was his, as he does in speaking of other books, which he composed, made extracts from, or translated.

“At the commencement of the book is a discussion concerning some opinions of ancient geographers, the voyages and expeditions of the Spaniards into America; and

the author scatters through the entire work curious details concerning the animals and plants, but these details favor of romance. Among the plants, one of the first which is represented in the engravings is the large plant called *vac vac*, which is made to originate fabulously in an island of America, from the tree itself *vac vac*, which, he says, was the name of the plant. The fruit has naturally the shape of women hanging from the branches; when they are ripe, they fall to the ground, and, opening their mouths, cry, '*Vac vac!*' The inhabitants of this island run with transports of joy towards these *women-fruit*; but at the end of two days they fall to dust.

"A story of this kind, fit to be told by old grandmothers to children in the winter evenings, has taken such hold of the Turks, that in a *doualmâ* (where are the *fêtes* and public rejoicings) it was represented as we have it in the book. They planted a tree of ordinary size, with women made of painted pasteboard, which hung from the tree, and afterwards, detaching by some ingenious mechanism, fell, crying '*Vac vac!*'

"It is difficult to find the book complete and in good condition. After having had several copies, the plates of which were injured or wanting, I finally obtained a perfect one. D'Herbelot, at the word *Tarikh hend*, states that there is in Arabic and in Turkish a modern history (which has been translated from the Europeans), containing an account of the discovery of America, which the Orientals call the New World."

Guillelmi Saldeni De Libris,

VARIOQUE EORUM USU ET ABUSU LIBRI DUO, CUM INDICIBUS NECESARIIS. AMSTELODAMI, ex Officina Henrici et Viduæ Theodori Boom. 1688. (Sm. 8vo.)

THIS interesting little treatise *On the Use and Abuse of Books*, written by William Salden, of Utrecht, is characterized in

the following succinct manner by Struvius, in his *Introductio in Notitiam Rei Litterariæ et usum Bibliothecarum* (p. 695): "Elegantissimus liber est, quo scribendi pruritum tangit, prudentiam, soliditatem, breviter et perspicuitatem in scribendis libris commendat, justum legendorum librorum modum proponit, diversa in scribendo vitia examinat, singulaque exemplis probe illustrat."

According to Jöcher, Salden first published this curious treatise under the pseudonym *Christianus Liberius*, with this title: *Φιλοβιβλον, sive de libris scribendis et legendis*, etc. (Ultrajecti, 1681, 12mo), and he adds that the plagiarist Jac. Thomassius copied the first book in his *Dissertatio de Plagio Litterario*.

The work is divided into Two PARTS, and the First Part is subdivided into nine chapters. CHAPTER I. treats of the lovers of books, of certain persons who have written a great deal, and of a select class of individuals who have rendered themselves famous by their writings. The author then proceeds to describe the manner in which the ancients composed books, and the matter and form of the books themselves; he next shows that every age has produced some learned women, and that literary pursuits, under proper regulations, have contributed to the improvement and elevation of the female mind.

CHAPTER II. is devoted to a very interesting subject—the multitude of books—with a list of the most celebrated libraries, observations on the art of printing, etc. The author discusses the question how far the immense number of books distracts the mind. He then lays down rules to enable the reader to judge of ill-written books, such as those that are written in haste rather *pro fame* than *pro famâ*. The style of a book, he says, ought to be modest and simple, sometimes elevated, according to the subject treated. In CHAPTER III. he shows

that order is the soul of a book, and that unmethodical writers are always extremely confused in the ideas which they advance. In CHAPTER IV. he discusses the solidity of a work, and in what it consists. CHAPTER V. treats of perspicuity, and CHAPTER VI. of brevity, and of the difference between plagiarists and those who make a judicious use of their erudition. CHAPTER VII. is devoted to reading in general, the immense importance of which he points out to those of the learned professions. CHAPTER VIII. treats of the choice of books, and the manner of reading the best writers to advantage. CHAPTER IX. contains an account of several celebrated libraries, and of different princes who have patronized science.

The Second Part is divided into five chapters: I. Of the indifference which many persons have shown for books, and its principal causes—idleness and avarice. II. Of the love of novelty, which insensibly supercedes all affection for works of antiquity. III. Of pride, and the foolish vanity of the learned who affect to despise and revile the merit of each other. IV. Of envy, that rankles in the breasts of the learned. V. Salden, in the last chapter, gives a list of those writers who have fallen a sacrifice to envy and malice.

(See Jöcher's *Allgemeines Gelehrten Lexicon* (Leipzig, 1751, 4to, vol. iv. pp. 49, 50). B. G. Struvius, *Introductio in Notitiam Rei Litterariæ et usum Bibliothecarum*, etc. (Francofurti et Lipsiæ, 1729, 8vo, p. 695). Delvenne, *Biographie des Pays-Bas, Ancienne et Moderne* (Mons, 1829, 8vo, tome ii. p. 367). [Cailleau], *Dictionnaire Bibliographique*, etc. (Paris, 1790, tome iii. pp. 481-484). Peignot, *Dictionnaire de Bibliologie* (Paris, 1802, 8vo, tome ii. p. 401). *The Polyanthea* (London, 1804, 8vo, vol. i. p. 201).

The Paradise

WITHIN THE REACH OF ALL MEN,
WITHOUT LABOR, BY POWERS OF
NATURE AND MACHINERY. AN AD-
DRESS TO ALL INTELLIGENT MEN,
By J. A. ETZLER.

*Toil and poverty will be no more among men ;
Nature affords infinite powers and wealth ;
Let us but observe and reason.
The wise man examines before he judges ;
The fool judges before he examines.*

LONDON: JOHN BROOKS, 1836.

[12mo, pp. 216.]

THIS English edition is a reprint from the original, which appears, from the English publisher's address, to have been printed at Pittsburg, in 1833. The volume ends with copies of two addresses—

"To the Honorable the Senate and the Honorable the House of Representatives of the United States, in Congress assembled ;"

and

"To his Excellency, Andrew Jackson, President of the United States"—

both of which are dated Pittsburg, February 21, 1833.

These addresses were each accompanied with a copy of the work, and petitioned for assistance in the development of the author's schemes.

The forces which Mr. Etzler proposes to use in order to abolish the necessity of manual labor, are three: *wind, the tides, or the ocean*, and the *heat of the sun*; the first to be applied by a combination, as it were, of windmills; the second by means of large floating masses, which should rise and fall with the tide; and the third by a series of mirrors which should reflect the light and heat of the sun to a focus. By these means, immense elevated reservoirs should be filled with water, and serve for storehouses, as it were, of the power needed

to perform every operation necessary to supply the entire population with all the luxuries of civilization.

The adaptations of machinery by which all the necessary operations were to be performed, had been invented by Mr. Etzler, but were kept as his secret, to be disclosed when the opportunity was offered him for practically testing their applicability.

By the use of *wind* alone, he calculates that he will get a power "eighty thousand times greater than all men on earth could effect by the united exertions of their nerves!" By employing his series of mirrors, he gets not only greater degrees of heat than are now possible, but suggests an ingenious modification of the steam-engine, in which, by the great heat of his mirrors, small quantities of water should be instantly converted into steam, and thus great power be obtained at no expense of fuel, and with no danger of explosion.

Mr. Etzler proposed to raise a company for the purpose of carrying his schemes into operation; and also promises to tell us if he received any attention or aid from the government.

His schemes were vast, perhaps too much so for success; they were certainly too much so to induce many "prudent capitalists" to invest in them. Balzac, in his *Z. Marcas*, speaks of the class of men who are habitually prevented from realizing enormously profitable schemes by the paltry want of a five-franc piece. Perhaps our author belongs to that class; but no one who reads thoughtfully a page printed by a steam-power press should lightly doubt of any theory for a new mechanical adaptation of an, as yet, unused power.

Although naturally interested in the history of those men who fought by their lives to "leave this old world better than they found it," I have never before heard of Mr. Etzler or his book. Thinking that perhaps through the circle of readers of *The Phi-*

lobiblion I might find what I want, I have taken the liberty of describing this little volume, which certainly is "curious and rare," although it is not "ancient;" and asking if any one can give me any further information concerning Mr. Etzler's life or labors.

H.

Alphabet | de l'Imperfection | et Malice des | Femmes. |

DE MIL HOMMES J EN Y A TROUVE UN | BON, ET
DE TOUTES LES FEMMES PAS | UNE. Eccl. 7. |
Revue, corrigé et augmenté d'un friant Dessert,
et de plusieurs Histories en cette cinquième Edition,
pour les Courtizans et partisans de la
Femme Mondaine. Par JACQUES OLIVIER, Li-
centier aux Loix, et en Droit Canon. Dedié à
la plus mauvaise du Monde. A Lyon, chez
JEAN GOY, en rue Noire, touchant la gueule du
Lyon. M.DC.LXV. [12mo, pp. viii. 326.]

THIS little book is the culmination of the slanders against the sex, which began in the speech of the original father of the human race, "The woman whom thou gavest me, tempted me"—a saying which has been continued ever since, in the same spirit, by those who resemble their great progenitor in temper and character.

The first edition was printed in 1617, and occasioned a violent controversy, which has lasted even down to our own time.

The work opens with an *Epistre Dedicatoire, à la plus mauvaise du monde*, extracts from which will give the best idea of the spirit of the book:

"FEMME : Si ton esprit altier & volage pouvoit
cognoistre le fort de ta misère & la vanité de ta
condition, tu fuirais la lumière du Soleil, cherche-
rais les ténèbres, entrerais dans les grottes & cavernes,
maudirois ta fortune, regretterais ta naissance, &
aurois horreur de toy-mesme : mais l'aveuglement
extreme, qui t'oste ceste cognoissance, fait que tu
demeures dans le monde, la plus imparfaicte crea-
ture de l'univers, l'escume de nature, le seminaire
de malheurs, la source de querelles, le jouet des
infernus, le fléau de sagesse, le tison d'Enfer, l'al-

lumette du vice, la sentine d'ordures, un monstre en nature, un mal nécessaire, une chimère multiforme, un plaisir dommageable, l'hameçon du Diable, l'ennemi des Anges, & le monon de la Divinité."

Then follows a diatribe against their luxury, inventions, and artifices in dress, which *ne font point ouvrages de Dieu; mais du Diable*. They are then compared to spiders, which spread webs to catch flies, since they spend a whole morning in adorning themselves *pour prendre & surprendre des hommes lasches & effeminez*. The ancients and the Scriptures have painted them as they are. The learned Abulensis, writing *sur la Chronique d'Eusebe*, says that the ancients, wishing to show the whole of woman's imperfections, represented her as a harpie—

"*portant visage de belles filles, un ventre puant & pourry, des mains crochues, infectant toutes choses par leurs attouchemens, déchirant les viandes des banquetans, des tetaïsses pendillantes, pleines de lait mortifere, sucées par des chattons, vestue de plumes, paille de fain, avec des pieds de poules.*"

This picture, the author thinks, cannot be improved, and yet he occupies some pages in expatiating upon its appropriateness and explaining its various features. The following extract will show the style in which he does this:

"*Les chattons suçant le lait mortifere de tes tetaïsses font entendre, que les effeminez chassant au parterre de tes mondanitez, la proie de leurs voluptez; suçant en goustant la douceur, un lait empoisonné, si amer & si degoustant, que le repentir funeste s'ensuit fort promptement. . . . Car la volupté étant éteinte, le perçant aiguillon de repentance commence à poindre, & à faire son opération, à ce que dict Aristote: Omne animal post coitum tristatur, Exceptant seulement la femme & la jument. L'attouchement de ces Harpies ternissant toutes choses, donne à cognoître ta turpitude en tes menstrues, qui non seulement ternissent les miroirs, & tournent les vins en cave.* Mais*

* This should read *cuvée*, the reservoir in which the wine is made, and left for its first fermentation. This tradition is in full force to this day

aussi touchant les plantes; les bleds, concombres, melons & herbes, elles empêchent par leur attouchement l'avancement & la perfection de leurs fruits."

The Apocalypse and St. Paul are quoted as having given no good character to women, but the author claims for his Alphabet that it will be a—

"*pedagogue pour redresser ton ignorance, maître pour enseigner ta propre cognoissance, miroir pour voir tes impertinences, phare pour venir à bout d'un saint amendement, guide pour te conduire en la voye de salut seurment, quadrans pour régler les heures de tes passions, lumière pour éclairer ton entendement, heraut pour crier contre tes vices à tout moment, ambassadeur pour annoncer les brigantins de ton honneur & de ton contentement, mors & camorde pour refrener tes folles affections, marteau pour briser & fracasser tes pernicieux desseins, & tonnerre enfin, pour effrayer, effrayer & ecraser la pierre de ton endurcissement.*"

This *Epître*, which reads like that of a man who tried to revenge upon the entire sex some personal injury, for the receipt of which he felt he was not wholly blameless, ends with an assurance that nothing made him write this Alphabet, but—

"*la honte que J'avois, & la peine que Je souffrois à cacher & couvrir la turpitude de tes infamies, & la disformité de tes actions, pour sauver l'honneur & le respect que Je porte aux sages & vertueuses de ton sexe, que Je prie Dieu de tenir,*" etc.

After a short address *au lecteur*, commences upon page 21 the Alphabet, such as it was printed in *The Philobiblion* for October, 1862, with the addition of two letters there omitted, viz.: *Xanxia Xerxu, Yvrognesse elhouté*.

Under each one of these heads comes a chapter of commentary, filled with references to the Bible, the Fathers, the Classics, and stories gathered from ancient and modern history, to illustrate the headings. There

in the wine-growing portions of France. I have never seen it in print, in any authority, but it is affirmed by the people.

is a good deal of reading, a good deal of ingenuity, and a good deal of ignorance, displayed in the book. An attempt to quote from it would be hopeless. It is like many works of its class to be found in the literature of the sixteenth and seventeenth centuries. It ends thus:

"Il est certain que Dieu les a créés pour l'ornement de l'humaine espèce, pour soulager notre humanité, pour adoucir les misères de la vie humaine, pour le contentement des hommes, & pour aider à peupler le Paradis, auquel nous conduise le Père, le Fils, & le Saint Esprit. Ainsi soit-il."

After an address *au critique censeur*, follows the *Reffentiment de la Malice des Femmes*, a piece in verse, occupying twelve pages. Then comes an *Avis de l'Auteur aux Vertueuses Femmes*, which seems to be devoid of the author's peculiar merit, as it is not in his scolding vein. The volume concludes with the *Pourtrait racourcy d'une Femme Mondaine pour le friant Desert de ces Courtisans & Partisanes*.

This piece opens with an address *au lecteur*, in which the author attacks Vigoureux and the Chevalier de L'Escale, and their works, and returns to the subject of his work thus:

"Et afin de m'y mieux comporter, j'ay voulu suivre l'invention du docte Des Portes, qui se va servant en son livre de certains epithetes qu'un Philosophe a rencontré autres fois, sur la description d'une femme mondaine, qui est proprement cette harpie que j'ai figurée en la taille douce de mon Alphabet. Voicy ses mesmes termes sans changer une seule syllabe. Mulier est Deus in Ecclesia, Angelus in via, Dæmon in domo, Bubo in fenestra, Pica in portu, Capra in horto, Fætor in lecto."

The piece consists of a series of chapters, which are devoted, *seriatim*, to the explanation why—

"une Femme Mondaine" is well called "un Dieu dans l'Eglise, un Ange dans les rues, un Diable en la maison, un Hibou aux fenestre, une Pie a la porte, une Chevre dans un jardin, & dans le list une puanteur intolérable."

These explanations are of a congenial character with the text of the *Alphabet*, and would undoubtedly be found amusing by some persons. That the work was found entertaining in its day, is proved by the fact of its numerous editions, this one being the fifth, and by the fact that it is very rare to find copies in good condition, they all being thumbed and worn out by their diligent readers. As an evidence of the correctness of opinion upon such subjects among the bibliophiles of Paris, that centre of refined civilization, it may be said that the *Alphabet de la Perfection et de l'Excellence des Femmes, contre l'Infame Alphabet de leur Imperfection et Malice*, sold for twelve francs in Méon's sale; while a copy of Olivier's first edition, in the same collection, sold for only eleven.

Miscellaneous Items.

Concerning the Existence of Nobody.

To the Editor of THE PHILOBIBLION:

IN your number for November, 1862, I see you have an article upon Nobody. Though perhaps it may not interest anybody, I take the liberty of asking whether Nobody was ever anybody. It is true that the *Dictionnaire Historique* gives the account of him which you quote; but as everybody knows that it is difficult to get at the truth concerning the life of anybody, and as it is doubtful whether a work can justly be called a reliable Biographical Dictionary which gives the life of Nobody, I beg leave to doubt whether Nobody ever existed. Besides, there are other proofs, as follows: In the *Catalogue des livres rares et précieux de la bibliothèque de M. le Comte H. de Ch***, the sale of which commenced January 26, 1863, I found under No. 457 the following:

"*La Messe de Gnide, ouvrage posthume*

de C. Nobody (Labaume, suivi de fragments des Vêpres de Gnide, par le même, et de la Veillée de Venus). Genève, 1797. 24mo."

As it is true that catalogues are most valuable repositories of bibliographical hints, and as this one of costly books was made by M. Potier, one of the most competent *libraires* of Paris, I thought this offered a chance to ascertain if Nobody was really anybody.

Turning, therefore, to the same *Dictionnaire Hystorique*—which is really an excellent work, though it mentions Nobody as an author—under the name Labaume, I am referred as follows: Achards, Baume, Griffet.

Under the first name I find Eleazar, Fr. Achards de la Baume, who died in 1741.

Under the name Baume I find Fr. Antoine Melchior de la Baume, a deputy to the States-General in 1789, who died in 1794, and in whom the family ended.

Under the name Griffet I find Antoine Gilbert Griffet de la Baume, who died in 1805, and who translated *Evelina*, Sterne's *Sermons*, *The Children of the Abbey*, the first two volumes of the *Asiatic Researches*, and many other English and German books, and who also wrote a comedy in verse called *Galatée*. His brother, Charles Griffet de la Baume, who died in 1800, was also a literary man.

Here we have three persons who may, any one of them, be Nobody, although not one of them perhaps ever expected to assume that character before posterity. The *Nouvelle Biographie Générale* ascribes the piece to Antoine Gilbert Griffet de la Baume, and thus rescues the other two pretenders from being nobodies.

The mystery, however, which always hangs about the works of Nobody, is still visible here. You will notice that the name is spelt *Beaume* and *Baume*. Still, it is evident that Nobody is somebody.

But for the book itself, which I examined at the auction-room. It contained the same account of C. Nobody, the reputed author; and doubtless it was from this account, which seems to show on its face that it was intended as a piece of facetious deception, that the story of Nobody's life crept into the *Dictionnaire Hystorique*. The work itself is such as only Nobody would want to claim; it is *facetious*, and that is enough. Still, its small merit did not prevent its selling for over twenty-three francs, a price which I thought too high, although nobody at the sale seemed astonished at it. In justice, however, to the somebody who paid so much, I should add that the copy came from the library of Pixérécourt.

H.

PARIS, January, 1863.

Description Historique et Bibliographique

DE LA COLLECTION DE FEU M. LE COMTE H. DE LA BEDOYERE, SUR LA REVOLUTION FRANCAISE, L'EMPIRE, ET LA RESTAURATION. Paris, chez France, Libraire Quai Voltaire, 9, 1862. [8vo, pp. 687.]

THIS catalogue embraces only a portion of the library of the Count de la Bedoyere—that portion relating to the French Revolution. The rest of his books were sold at auction in Paris—the first part in 1861, and the second in 1862. The first of these catalogues is distinguished for the fine condition of the books it contains; in the second, which seems to have been made up of those rejected from the first, they are almost all *broché*, or unbound. It was of this collector that it was said his library was always locked with a triple lock, of which he had lost the key.

This portion of the Count's library is offered for private sale; the price asked is 160,000 francs (\$32,000). It has been hoped that the *Bibliothèque Impériale* would buy the entire collection, and thus

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29, 8vo, pp. 680). At M.
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his catalogue contains no-
than a hundred thousand

articles ; among them nearly *fix thousand*
pamphlets, posters, and placards ; nearly
four thousand volumes of history, memoirs,
almanacs, song-books, etc. ; *two thousand*
newspapers of the period ; more than *four*
thousand portraits and caricatures ; with a
quantity of autograph letters, etc., etc. Al-
most every man and every event of impor-
tance during the Revolution is here repre-
sented. It is an unexplored mine the value
of which cannot be estimated ; for the Count
himself was rather a collector than a student,
and, as we have seen, was as disinclined to
allow others to make use of his materials as
he was to use them himself ; while the pres-
ent catalogue is hardly more than an inven-
tory—its editor, M. France, seeming to
consider it only a happy chance for him to
express his personal sympathies with the
Bourbons, and his hatred of the entire
Revolution. It is a pity that the prepara-
tion of the catalogue had not been given to
some competent bibliographer who would
have appreciated the opportunity it afforded
for making an historical study of permanent
value. If this collection is not retained in
France, let us hope that perhaps it may be
secured for America, either for the Con-
gressional Library or for some one of our
public institutions.

Satirical Poem on Booksellers.

[From *Pecunia Obediunt Omnia : Money Masters all Things, or Satyricall Poems shewing the Power and Influence of Money over all Men of what Profession or Trade soever they be*, 8vo. Printed and Sold by the Booksellers of London and Westminster, 1698.]

THE bookseller, for ready cash will sel
For as much profit as other traders will ;
But then you must take special care and look,
You no new title have to an old booke,
For they new title-pages often paste
Unto a book, which purposely is placed,
Setting it forth to be th' Second Edition,
Or Third, or Fourth, with 'mendments and addi-
tion.

But when you come for to peruse and look,
You will not find one word in all the book,
Put either in or out, no, nor amended,
For that's a thing which never was intended
By th' author; but when a book begins to fail
This is their trick to quicken up the sale.
From all the old bookes they have, they then with
speed

And if a New Edition comes indeed,
The title-pages oft pluck out and tear,
And new ones in their places fixed are,
Then have the confidence to put to sale,
Such bookes for new, they know are old and stale;
And the buyer thus, if he does not descry,
Will have a cheat put on him purposely.
And when an author's book doth bravely sell,
And some deceased authors' works do well,
These traders then to gain a book's fame,
Will set it forth under such author's name;
Prefixing an epistle to such tract,
Declaring to the reader, matter of fact,
How and by whom, the same was brought to light,
And who hath had the view thereof, and sight;
How worthy the same book is of the press,
And reasons why its published in such dress,
With bantering stuff to make the copy sell,
Which fallacies they think, do wondrous well.
Such Bibliopolists are much to blame,
When a good author's dead, t' abuse his name;
These tricks they play, and act without controul,
For money they'll appignorate their soul.
If you vendible books cull out, by such
You may suppose you cannot then lose much;
But you're deceived, for if you come to try
And put them off, you'll find them very thie,
And nice; they'll say, tho' at first coming forth,
Such books sold well, yet now they're little
worth;

So money to disburse they have no mind,
Cause when to get it in they do not find:
But after much ado, you may contrive
For twenty pounds laid out to get in five,
And this they'll give you merely for to show
What favour and respect they have for you.
If you'll exchange for other books, say they,
We can afford you then some better pay;
Ten pounds in truck they will pretend is given,
Whereas the bookes you get will not yeild seven:
If to be bookly given be your fate,
You'd need to have a plentiful estate,
For when the itch of buying books grows strong,
Then you a prey to th' Bookseller e'er long
Become; he'll send you bookes and trust so much
Until you fall in keeping touch:
Then for his money he will call amain,
And if two parts you pay, he gets good gain,

His books are so high priced; but all or none,
That is the only string he plays upon;
He'll take no books again in part, O curse!
He must have ready money in his purse;
And thus by him you shall be kept in awe,
By constant dunning, and threats of the law.
And if an author to the Bookseller bring
A copy for the press, altho' the thing
He knows will sell, yet he'll pretend and say,
Paper is dear, and trading does decay,
Money is scarce, and licensing is dear;
So if he buy the copy, he's in fear
To lose by the bargain; yet at length he'll come,
And condescend to give you some small sum,
In part of which, a parcel you must have
Of books, at his own price, and thus you starve
Yourself, beating your brains, and taking pains,
And this same greedy ceech sucks up the gains;
He's so in love with money, that he'd starve
Author and Printer too: if he can serve
But his own ends, and all the profit get,
He does not care how meanly they do fit:
Money's the she he courts, the only Miss,
In her does centre all his happiness.

Fluere Nithy Receipts and Counsailes

[From BAULWIN's *Treatise of Morall Philosophie*.
London, 1610. 16mo.]

PLUTARCH.

BEFORE thou goe from home, deuise with thy
self what thou wilt doe abroad: and when thou
art come home againe, remember what thou hast
done abroad.

PHILOSTR.

Neyther flatter nor hide thy wisdom before
strangers.

Be not proud in prosperitie, neither despayre in
aduersitie.

Learn by others mens vices, how filthy thine
owne are.

Doe not that thy selfe, which thou dispraisest
in another.

ARISTOTLE.

Couet not to waxe rich through deceit.

Looke what thanks thou rendrest to thy Pa-
rents, and looke for the like againe of thy children.

Rule not except thou hast first learned to obey.

Yield unto reason. Flye euill company.

Slander not them that be dead.

Prepare thee such riches, as when the ship is broken, may swim and escape with their maister.

PLATO.

Learne such things while thou art a childe, as may profit thee when thou art a man.

Endeaour thy selfe to do so well, that others may enuy thee therefore.

Spend not too outragiously, nor be too niggardish: so shalt thou neither be needy, nor in bondage to thy riches.

HERMES.

Be patient in tribulation, & giue no man cause to speake euill of thee.

Looke wel to the safeguard of thine owne body.

SENECA.

Know thy selfe, so shall no flatterer beguile thee.

Be vertuous and liberall, so shalt thou eyther stop the slanderers mouth, or else the eares of them that heare them.

XENO.

Meddle not with that wherewith thou hast nought to doe.

If thou hast well done, thanke God: if otherwise repent and aske him forgiuenesse.

Desire God at the beginning of thy works, that thou maist by his helpe bring them to a good conclusion.

Walke not in the way of hatred.

ARISTOTLE.

Doe not that thou wouldest, but what thou shouldest.

Praise not a man except he be praise worthy.

If thou wilt correct any man, doe it rather with gentlenesse, then with violent extremities.

SOCRATES.

Use measure in all things.

When thou talkest with a stranger, be not too full of communication, till thou knowst whether he be better learned then thou, and if thou be not, speake thou the boldlier, else be quiet and learne of him.

Giue thy wife no power ouer thee, for if thou suffer her to day to tread upon thy foot, she will to morrow tread upon thy head.

Fixe thy will to doe iustly, and see thou sweare not.

ARISTOTLE.

Haunt not too much thy friends house, for that engendreth no great loue: nor be too long from thence, for that engendreth hate, but vse a meane in all things.

SOCRATES.

Trouble not thyselfe with worldly carefulnes, but resemble the Birds of the ayre, which in the morning seeke their foode but onely for that day.

Doubt them whom thou knowest, and trust not them whom thou knowest not.

Wander not by night, nor by darke.

PLATO.

Labour not to enforme him, that is without reason, for so shalt thou make him thine enimie.

Use not womens company, except necessitie compell thee.

Esteeme him as much that teacheth thee one word of wisdom, as if he gaue thee gold.

SENECA.

Sweare not for any manner of aduantage.

Affirme nothing before thou knowest how to finish it.

Be not hasty, angry, nor wrathfull, for they be the conditions of a foole.

Refraine from vice, for vertue is a precious garment.

Measure thy pathes, and goe the right way, so shalt thou goe safely.

Refraine from couetousnesse, and thine estate shall prosper.

Use Justice, and thou shalt be both beloued and feared.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enimie.

HERMES.

Take heede to the meate that a ialous woman giueth thee.

Let neither thy beauty, thy youth, nor thy health deceiue thee.

Breake not the lawes that are made for the wealth of thy country.

Apply thy minde to vertue; and thou shalt be saued.

Praise nothing that is not commendable: nor dispraise any thing that is praise worthy.

will lightly

If thou wilt be counted valiant, let neither chance nor griefs overcome thee.

without.

Give good care to the aged, for he can teach thee of thy life to come.

thy, and cloth thee
in happy, and thy

Five lecherous lusts as thou wouldst a furious Lord.

wisdom and science,
lovest both thy Soule and

Attempt not two things at once, for the one will hinder the other.

admonish.

CAESAR.

Whoever keeps the law, that God will love thee.

Let no covetous man have any rule over thee, nor yeeld thy selfe subject to covetousnesse: for the covetous man will defraud thee of thy goods, and covetousnesse will defraud thee of thy soule.

thy friends, if hee, lest thou be de-

Receive not the gifts that an evill disposed man doth proffer.

HERMES.

PLATO.

Do not wound a man in his wrath, for then thou shalt wound him.

Be sober and chaste among yong folks, that they may learne of thee, and among old that thou maist learne of them.

Do not contend with another man: misfortune, but

Do not think thy selfe both on thy right hand, and on thy left, and thou shalt be free.

DEMETRIUS.

PLATO.

Give to the good, and he will requite it, but give to the evill disposed and hee will aske more.

Order thy wife as thou wouldst thy kinsfolk.

Be not slack to recompence them that have done thee wrong.

Apply thy selfe so now in vertue, that in the time to come thou maist therefore be praised.

I thinke first, then speake, and last fulfill.

Thinke that the weakest of thine enemies is stronger then thou.

Accustom not thy selfe to be suddenly moved, for it will turn to thy displeasure.

PHILANDRUS.

MR. MESSRS. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dainty Devises*. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

If thou intendest to doe any good, tarry not till tomorrow, for thou knowest not what may chance thee this day.

CAESAR.

If thou wishest thy selfe more true to thy king then to thy selfe, let him tell thee wages of him.

DEMETRIUS.

Do not be so much troubled with the will of thee, let thy will be ruled by the will of God.

400 on small paper, at \$2.00 each;
100 on large paper, at \$4.00 each.

Do not be so much troubled with the will of thee, let thy will be ruled by the will of God.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to \$2.50 for the small-paper copies, and \$5.00 for the large-paper copies.

Do not be so much troubled with the will of thee, let thy will be ruled by the will of God.

Messrs. PHILES & Co. propose to make this reprint of *The Paradise of Dainty Devises* the first volume of a series of reprints of scarce collections of OLD ENGLISH POETRY. The next volume in the series will be "*England's Wellcon.*"



The Philobiblion

A MONTHLY
BIBLIOGRAPHICAL
Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious
and Valuable Old Books.

VOL. II.

Græcos primùm auctores,

Statimque ut pecuniā accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.
MDCCCLXIII.

Contents of Number XV.

	PAGE
I. OF THE DUTIES AND QUALIFICATIONS OF A LIBRARIAN	51
II. IDIOMOLOGIE DES ANIMAUX, ETC.	55
III. THE BOOK-HUNTER, ETC., BY JOHN HILL BURTON, WITH ADDITIONAL NOTES BY RICHARD GRANT WHITE	60
IV. WINSTANLEY'S LIVES OF THE MOST FAMOUS ENGLISH POETS, ETC. . . .	65
V. MISCELLANEOUS ITEMS:	71
Characteristics of the First Folio Edition of Shakespeare.—Negro School in Charleston, in 1745.—Rhythmus Monosyllabicus.—Para- dise of Dayntie Devices.	
VI. CATALOGUE.	

March, 1863.]

The Philobiblion.

[Number 15.

Of the Duties and Qualifications of a Librarian.

(Translated from the *Bulletin Du Bouquiniste*.)

THE short discourse of which we here offer to our readers a translation, has never received a great degree of publicity. Delivered in Latin, before a grave meeting of learned doctors, it was designed, undoubtedly, for none but the friendly ears of the venerable assembly to which it was addressed. A learned printer—of a class sufficiently numerous in times past, and of which we are fain to believe, without, however, venturing to affirm, there may even yet be found a few, *rari nantes*—a printer to the King, Monsieur Pierres, divined the merit of the tract, and was unwilling that so elegant a composition should be wholly condemned to forgetfulness: and in this he manifested both good taste and discernment. He therefore obtained the author's permission to print a few copies of it, solely for the use of those who were friendly to bibliographical studies. The number of these privileged amateurs was quite limited, and we are nearly certain that there are hardly more than twenty-five copies existing of this original edition of the *Discours de l'Abbé Cotton des Houssayes*. It makes a small octavo pamphlet of eight pages,

printed with great care on beautiful fine paper. The copy before us, which we have used for this translation, was presented to the celebrated Abbé de Saint-Léger by the publisher, whose *envoi* and signature it bears.

The author of this little almost unknown *chef-d'œuvre* is scarcely known himself except to the literary profession; since he belonged to the race, almost wholly extinct at this day, of modest and laborious scholars who cultivate learning for its own sake, and find more pleasure in adorning and strengthening their minds in the silence of the cabinet, than satisfaction in taking the universe into confidence in their smallest labors or their most insignificant discoveries. The Abbé Cotton des Houssayes was born near Rouen, November 17, 1727, and died at Paris, August 20, 1783. The greater part of his life was passed at Rouen, in the employment of teaching; and he was uniformly distinguished as one of the most active and enlightened members of the Academy of the Palinods.* He came to reside at Paris and the Sorbonne about the year 1776.

* Some particulars of Cotton des Houssayes may be found in a curious pamphlet, published a few years since at Rouen, entitled, *Notice Historique sur l'Académie des Palinods*, par M.-A. G. Bellin. Rouen: Nicéas Périaux. 1834.

PLATO.

Trauaile not much for that which will lightly perih.

Enfue the vertues of thy good anceftours.

Array thy felfe with iuftice, and cloth thee with chaftitie: fo thalt thou be happy, and thy works prosper.

Enforce thy felfe to get wifedome and fcience, by which thou maift direct both thy Soule and body.

PITHAGORAS.

Endeuour thy felfe to keepe the law, that God may be pleased with thee.

Couet not thy friends riches, leſt thou be diſpiſed therefore.

HERMES.

Reproue not a man in his wrath, for then thou maift not rule him.

Reioyce not at another mans miſfortune, but take heed by him that the like chance not to thee.

Stabliſh thy wit both on thy right hand, and on thy left, and thou ſhalt be free.

SOCRATES.

Giue to the good, and he will requite it, but giue to the euill diſpoſed and hee will aike more.

Be not ſlack to recompence them that haue done for thee.

Thinke firſt, then ſpeake, and laſt fulfill.

Accuſtome not thy felfe to be ſodainely moued, for it will turn to thy diſpleaſure.

PITHAGORAS.

If thou intendeſt to doe any good, tarry not till to morrow, for thou knowiſt not what may chance thee this night.

ARISTOTLE.

If thou feeleſt thy felfe more true to thy king then many other, and haſt alſo leſſe wages of him then they, yet complain not, for thine will continue and ſo will not theirs.

DIOGENES.

If any man enuy thee, or ſay euill of thee, ſet not thereby, and thou ſhalt diſappoint him of his purpoſe.

Forget not to giue thanks to them that inſtruct thee in learning, nor challenge to thy felfe the praife of other mens inuentions.

SOCRATES.

Loue all men, and be ſubiect to all lawes, but obey God more then men.

PLATO.

If thou wilt be counted valiant, let neither chance nor grieve overcome thee.

Giue good eare to the aged, for he can teach thee of thy life to come.

Flye lecherous luſts as thou wouldeſt a furious Lord.

Attempt not two things at once, for the one will hinder the other.

ARISTOTLE.

Let no couetous man haue any rule over thee, nor yeeld thy ſelfe ſubiect to couetouſneſſe: for the couetous man will defraud thee of thy goods, and couetouſneſſe will defraud thee of thy ſoule.

Receiue not the gifts that an euill diſpoſed man doth proffer.

PLATO.

Be ſober and chſt among yong folke, that they may learne of thee, and among old that thou maift learne of them.

SENECA.

Order thy wife as thou wouldeſt thy kinsfolk.

PLATO.

Apply thy felfe ſo now in vertue, that in the time to come thou maift therefore be praized.

Thinke that the weakeſt of thine enimies is ſtronger then thou.

NOT MESSRS. PHILES & CO. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of *The Paradife of Dainty Debiſes*. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expreſſly for this edition, uſing Brydges as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of the art, upon India paper, and is limited to 500 copies, as follows:

400 on ſmall paper, at \$2.00 each;

100 on large paper, at \$4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to \$2.50 for the ſmall-paper copies, and \$5.00 for the large-paper copies.

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The Philobiblion A MONTHLY BIBLIOGRAPHICAL Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

VOL. II.

Græcos primùm auctores,

Statimque ut pecuniā accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.
MDCCCLXIII.

and imperfect bibliographical knowledge that attaches itself merely to the surface, much less the narrow preferences inspired by the spirit of party, or those exclusive predilections that border upon mania; but an erudition at once ample and considerate, which has solely in view the advancement of knowledge, and which is ever able to distinguish, with equal taste and accuracy, original works that are worthy to be proposed as models, from those equivocal productions justly condemned to forgetfulness for their mediocrity.* He will therefore not admit indiscriminately every book into his collection, but will select such only as are of genuine merit and of well-approved utility; and his acquisitions, guided by the principles of an enlightened economy, will be rendered still more valuable by the substantial merits of an able classification. It is impossible, in fact, to attach too much importance to the advantage resulting from an intelligent and methodical order in the arrangement of a library. Of what utility would be the richest treasures if it were not possible to make use of them? Wherefore this complete arsenal of science, if the arms it keeps in reserve are not within reach of those who would wield them? And if, as is said, books are *the medicine of the soul*, what avail these intellectual pharmacopœias, if the remedies which they contain are not disposed in order and labelled with care?

In thus considering, gentlemen, all the various attainments that should characterize a librarian, will any one now wonder at the consideration which has ever been, and still is, accorded to men honored with this title? Will he wonder to see at Rome, at the head of the Library of the Vatican, a learned Cardinal, equally distinguished for his immense erudition, and for superior merit in every department? Will he be surprised, in short, that in all ages, and even in our own times, the greater part of

the scholars charged with the administration of libraries have shone with so much brilliancy in the empire of letters? And if I wished to give to my words the authority of example, I should have to name here only a few of those who have preceded me in the walk that has just been opened to me; I should content myself with citing the name of the venerable man whose place I supply, and whose retirement, caused by infirmities, inspires you with such poignant regrets. But for fear of exposing myself to the reproach of adulation,—though my praise would be but the expression of truth,—I shall endeavor to be silent. I shall not attempt further to lay open before you, as Naudé formerly did, the particular catalogue of librarians who rendered themselves distinguished; but you will at least permit me to recall to you the names of the illustrious Cardinals Quirini and Passionei,† that of Naudé,‡ who deserves particular

* These two Cardinals were both librarians of the Vatican, and both foreign members of the French Academy of Inscriptions and Belles-lettres.

Quirini, or rather Querini, was born at Venice, March 30, 1680, and died January 6, 1759. His eulogy, by Lebeau, may be found in vol. xxvii. of *Mémoires de l'Académie des Inscriptions*.

Passionei (Dominick)—born December 2, 1612, deceased July 5, 1761—succeeded Querini in the office of librarian of the Vatican. He was a man passionately devoted to letters, and somewhat vehement in character. At the conclave of 1741, he was on the point of being elected Pope: he had obtained eighteen votes; but the fears inspired by the inequality of his temper caused him to be set aside. His eulogy may be found in vol. xxi. of *Mémoires de l'Académie*.

† Naudé (Gabriel), a learned bibliographer, who may be regarded as in fact the creator of the Mazarine Library, was born at Paris, February 2, 1600, and died in the prime of his life, July 29, 1653. Some particulars concerning him, equally curious and reliable, may be found in a work by M. Petit-Radel, entitled, *Recherches sur les Bibliothèques Anciennes et Modernes*. . . . Paris, 1819: 8vo. Naudé was the dearest and most constant friend of the learned and caustic Guy-Patin; and, such an intimacy existing, it is difficult to explain how

mention; that of Muratori,* that admirable prodigy of learning, whose writings in every department would of themselves alone form a library; and, finally, the name of Franck,† whose *Catalogue of the Library of Bunau* has always seemed to me the first and most perfect of all the works devoted to bibliography.

Thus, gentlemen, when the numerous duties of the librarian, and the consideration habitually attached to that title, present themselves to my mind, I have been surprised, as I still am, at having been the object of your suffrages; and my surprise is increased when I reflect that a single circumstance was the cause of the honorable preference which you have been pleased to accord me: I mean the assiduity with which I visited your library, during a spring and a summer, for the purpose of silently selecting from it the documents needed to conduct to their conclusion some theological and literary labors, which I shall consider brought almost to perfection if they result in causing me to appear even in a moderate degree worthy of the honors which you have been pleased to confer upon me.

he could be the eulogist of the Saint Bartholomew. *Le sage dit, selon les gens, etc.*

* Muratori (Louis-Antoine) was born October 21, 1672, in the duchy of Modena, and died January 23, 1750. This indefatigable scholar left sixty-four works, which form a collection of thirty-six volumes quarto, published at Arezzo, 1767-1780; or a selection of forty-eight volumes octavo, published at Venice, 1790-1810.

† Franck or Franke (Jean-Michel) was born in 1717, in Upper Saxony, and died June 19, 1775. His *Catalogue de la Bibliothèque du Comte de Bunau*, Leipzig, 1759-'56, in seven volumes quarto, is a masterpiece of patience and bibliographical learning. Unfortunately for science, this work was not wholly completed. Franck merits in every respect the praise bestowed upon him by the author of the discourse; and it would be gratifying if all the editors of catalogues,—though it would be too much to exact of them the power of this able bibliographer,—would at least take him for a model before commencing their work.

I therefore truly appreciate, gentlemen, all the honor of the glorious burden which you have just imposed upon me; but I feel, at the same time, how much it is beyond my strength, as well by its own nature as by the duties which circumstances may further add to it. But I venture to hope that your kindness will sustain my weakness; I shall have to support me your counsels, which I shall ever make it a duty to follow. Your spirit, your hands even, I am fain to believe, will aid me in arranging, in ornamenting, in maintaining, in enlarging your library; and what remains to me yet of vigor, what remains to me yet of a life which is advancing rapidly to its decline, I have firmly resolved shall be devoted to the task of proving myself in all respects worthy of your confidence, and of the honors which you have been pleased to confer upon me. Thus, gentlemen, all my cares, all my efforts, all my studies, will be devoted to the sole object of proving the deep gratitude with which your goodness has inspired me, of which I shall never lose the remembrance.

Idiomologie des Animaux;

OU, RECHERCHES HISTORIQUES, ANATOMIQUES, PHYSIOLOGIQUES, PHILOLOGIQUES ET GLOSOLOGIQUES, SUR LA LANGUE DES BÊTES. Par PIERRE-QUIN DE GEMBOUX. Paris, à la tour de Babel, Quai Voltaire, 13. 1844. (8vo, pp. 156.)

THE author opens his subject thus: "The Bible says the first and the last word upon the Idiomology of Animals; and, in accordance with this eternal book, the philologist may assert and boldly maintain that, at the period when God peopled the universe with organized intelligences, the language of all his creatures was identically the same, excepting always the infinite shades very naturally produced by a number of powerful

but minute circumstances, which it would be out of place to examine here. This is a nice question, which I have raised more than once in my *Traité de la Folie des Animaux* (Paris, 1839, 2 vols. 8vo), of which I have always felt the importance, and which I have promised myself to approach and exhaust some day. This I have finally done, after long studies."

If, upon the perusal of this exordium, our readers feel sufficient interest to accompany us in our analysis of this most singular of singular books, they will hear things as wonderful as

—"tongues in trees, books in the running brooks, Sermons in stones."

M. Gembloux divides his work in the manner indicated in his title. In his first division (*Historical*), he quotes the Bible as proof that animals had, and have, the gift of speech. The serpent was cursed because he abused his eloquence in seducing Eve. He must, therefore, have spoken a human language. We are told that the Lord did not disdain to make an agreement with wild as well as domesticated animals. In the Jewish law, animals were treated like men. The weighty authorities, Plato, Flavius Josephus, Saint Basil the Great, Silvain Bailly, and the traditional history of all people, as preserved in their fables, show that animals used to converse in a manner intelligible to men. "At what epoch, then, did the difference of idioms become an insurmountable barrier of separation, not only between human families, but also between them and zoological families? . . . When did it please God to divide into mutually unintelligible tongues the primitive languages?" When occurred the "calamitous philological cataclysm which separated humanity into inimical hordes without fraternal relations, and in which men alone were involved—as though the Eternal had wished to console the animals who had perished in a previous cataclysm, from which men alone

had escaped, as is attested by the Bible and geology?"

The Bible is silent upon this point, but M. Gembloux thinks it was probably at the date of the building of the Tower of Babel. "Thus," he continues, "I am not far from supposing that the primitive language, gradually perfected by man until the phonetic disaster of Babel, was intelligible for all beings endowed with intelligence and with vocal apparatus (in complete harmony of relation with the needs of this intelligence), up to the moment when God rendered the language of men so multifarious, that they were unable to understand each other. Since that day they have not ceased to dispute without agreeing, and the beasts even no longer comprehend each other." This primitive language, "which must have consisted at first of monosyllables, or at most of trisyllables," was daily modified by men; while "all the other links of the zoological chain (*anneaux de l'échelle zoologique*), remaining strangers to the great phonetic cataclysm, have preserved their primitive and simple idiom intact." This progress on the one hand, and conservatism on the other, are among the inevitable accidents "which successively multiply the insurmountable difficulties we meet to-day whenever we try to put ourselves in intellectual connection with animals by means of speech alone;" and here is one of the punishments for the original sin.

After an examination of what has been written upon this subject, the author continues: "The question of the language of beasts should, then, like so many others, occupy the attention of philosophers." He is cautious of confounding it with the question of the intelligence of beasts, though "it must be allowed that there is really between these two great and wonderful facts an inseparable connection, in the whole zoological chain; yet they would deceive themselves who should conclude that intelligence

does not exist where the voice is never heard: and if, as is inevitable, Anatomy and Physiology are called upon to declare that thought is everywhere concomitant with the existence of cerebral organs, they show also inevitably that speech is the immediate and necessary product of vocal organs, and secondarily of acoustic organs."

The second part treats of his subject in its anatomical and physiological bearings. The author thinks "that, in general, all that constitutes, I will not say the physiology of the voice, but the physiology of language, remains to be known."

No one will deny that the male of the frog (*Rana esculenta*) has a certain vocal power, or that many animals can pronounce words. That they can do so only in a partial manner is nothing in the argument, for we find many human beings in the same condition; and perhaps in both cases "the absence of such or such a sound, or such or such an intonation, may be explained by the native weakness or original inactivity, although imperceptible in its anatomical or physiological cause, of some material portion of the three phonetic tubes."

After showing that the "mammiferæ, birds, etc., possess in reality vocal apparatus, anatomically and physiologically resembling, more or less perfectly, that of man, but constantly in connection with the extent of individual intelligence," the author ends this section of his work as follows:

"Can any one persuade himself, now, that wise and foreseeing Nature has endowed animals with the useless and derogatory luxury of a complete apparatus of *phonation*, while depriving them of *phonation* itself—that is to say, of the natural and necessary functions of this very apparatus? No, certainly, for Nature makes nothing absolutely useless, and as a general rule there is no organic apparatus without functions, and no functions without special organic apparatus; but the inevitable func-

tion, single and necessary, of the vocal apparatus being speech, all animals having a vocal apparatus are incontestably endowed with speech, for the existence of organs naturally involves that of their functions."

In the third part of his work, M. Gembloux examines this natural language, which, according to Thomas Reid, consists—first, in modulations of the voice; second, in gestures; third, in the features and expression. As to the first of these modes of expression, this phonetic language of the passions or affections is naturally created in all animals who have a vocal apparatus in harmony with their moral needs; and this language is probably the same in men and animals. Animals, we see, use it; and men would probably do so, if they were entirely free from association, and dependent simply upon instinct, which directs and produces these sounds. "For," says the author, "instinct is, if I may express myself thus, the speech of the organs, very different, I hope, from the speech of the thoughts. This is the whole mystery. In fact, the name which expresses it exactly is *splanchnic* instinct; and, under this head, M. Dujès* is perhaps the first who saw the truth. Thus the domain of instinct, in man as in the animals, extends to all the physical or material needs; but intelligence is the domain of thought. M. Dujès felt it perfectly when he said that *splanchnic* instinct showed itself in all its purity, in man as in all the mammiferæ and birds, by the noises or cries of appeal caused by hunger; and here is shown an indirect relation between the voice and the digestion."

This involuntary language all animals have; but they learn other sounds. The dog does not bark naturally, but has learned that noise from his intercourse with man; Columbus, on his second voyage to Amer-

* *Traité de Physiologie Comparée de l'Homme et des Animaux*. Montpellier, 1838. 8vo.

ica, found that the dogs he had left there on his first voyage did not bark any more. At what period dogs first learned this sound is unknown, though they had the habit in the time of Pericles. This language of animals is made use of by hunters, who imitate the cry of the female, in order to attract the male. Birds are attracted by the same means; the hostler keeps his horse quiet by a peculiar noise; dogs are excited to fight by a sort of hissing: in these cases, men use a language known by animals. We would cite another instance, come to light too late to be quoted by our author. In his romance of *The Marble Faun*, Mr. Hawthorne makes one of his characters acquainted with the peculiar idioms of all the various birds. Our author speaks of a dog belonging to the director of the opera at Paris, which could sing a *morceau* from Mozart, and of another which could sing the gamut; and Leibnitz knew a dog which could say thirty words besides the alphabet, with the exception of M, N, and X.

Hence we may conclude—

"1. That the existence of a vocal organ presupposes necessarily a voice and speech, when the brain exists in a normal condition.

"2. That if the extent of intelligence explains always the richness and variety of the idiom spoken, we may equally determine *à priori* the extent and quality of the voice by the simple anatomical appreciation of the phonetic organs.

"3. That the intelligence varies as much as the art of speech, not only in the same human family, but also in the same zoological family.

"4. That in man, as in the animals, the pathetic portion of the general idiomology being in some way genuine minologisms, it is impossible that the same sentiment should not lead to the production of the same sound, and inevitably also upon the same

point of the vocal organ for all beings, and consequently perfectly alike, always excepting the necessary and numerous modifications which may be given them by the accessory organs of the phonetic apparatus of each zoological family.

"5. Finally, that the same influence, interior or exterior, act equally upon the vocal organ and upon its functions, as well with men as with animals."

The fourth part of the work is devoted to the vocabulary and syntax of the language of animals.

M. Gembloux, while justly proud of the many new truths he has displayed in the science of Zoological Idiomology, confesses his inability to furnish any thing like a complete dictionary of the various dialects of the language of animals. "It is evident," he says, "that to properly perform such a task, it would be indispensably necessary to have the results of all the observations of many scholars, for a single man could never either see every thing or collect every thing, and particularly in Zoological Idiomology, since nothing has as yet been done in this matter. Thus, finally, to hazard nothing, we will be short upon this point; and the Mezzofanti of Zoological Idiomology will deserve our admiration only when the new philology shall have arrived at the point to which human philology has at present attained."

From the author's reflections upon this subject we select the following: The song of the canary "resembles in a measure the idiom of the Italian peninsula, created by Dante, or some of the indigenous idioms of America;" the song of the nightingale has "some sort of family resemblance with the sonorous, full, majestic, and musical syllables of Spanish;" the song of the warbler (*fauvette*) is like Portuguese, which combines the sweetness of Italian with the majesty of Spanish; the crow seems to speak

German; while the swallow, or sparrow, said to consist of *interjections* and *verbal substantives*.

With animals, as with men, thought is anterior and superior to speech, just as speech is to writing.

With animals, as with the Chinese, the idioms appear to be wanting in forms, and to do without grammatical connections. As these special conditions have not varied with the Chinese since the time of Confucius, it is nearly certain that it has been the same with the idiomatics of animals.

"It is said generally, that the foundation of all human languages are the words which designate things; and yet no one doubts that these parts of speech are completely foreign to the idiomatics of animals, as any one can easily assure himself. In fact, it can be conceived that animals can call each other very well without naming each other, for this occurs very often with men. Hence there results the manifest inutility of *proper names*, *personal pronouns*, etc., and we can easily understand also that they have no need for *substantives* to designate things. Their life and their few needs enable them to easily forego such a luxury of words; and the proof that it is really so is found in the fact that, instead of having different names for each individual of each family, when they wish to call them they constantly emit the same sound, with the same articulation."

In their language, as in those spoken by many tribes of the aboriginal inhabitants of America, *adjectives* are also a useless luxury, since this part of speech is naturally confounded with the *verb*. They express the *superlative*, however, by the application of energy in their speech. The *article* is also wanting, as is the *adverb*; while by tone, accent, or repetition, they represent the *prepositions* and *conjunctions*. The *interjection* is common, and, *verbified* or *substantived*, is really the foundation of their language—which, therefore, may be

The rest of this division is occupied with metaphysical discussions upon language in the abstract, upon the comparative complication of this language and that of the Indians and Chinese, and other questions of like nature, which, as they are left perhaps more obscure than they were found, had better be passed over in discreet silence.

The fifth part treats of the glossary of the language of animals. The author ends this part and his volume with a vocabulary of the language of the striated monkey, which is said to have a very rich idiom; for this we must refer the reader to the work itself, remarking that it comprises twelve expressions.

In this part the author quotes three renderings of the song of the nightingale, which we reproduce here. The first is by Marco Bettini, and occurs in his *Ruben, Hilaro-tragedia Satiro pastorale*, 4to, Parme, 1614. It is as follows:

Tiouou, tiouou, tiouou, tiouou, tiouou,
 Zpe tiou zqua,
 Quorrror pipi,
 Tio, tio, tio, tio, tix,
 Quoutio, quoutio, quoutio, quoutio,
 Zquó, zquó, zquó, zquó,
 Zi, zi, zi, zi, zi, zi, zi,
 Quorrror tiou zqua pipiqui.

The second is given by a German naturalist, Jean Mathieu Bechstein, in his *Ge-meinnützige Naturgeschichte Deutschlands nach allen drey Reichen*, Leipzig, 1789, 2 vols. 8vo.; and so delighted Nodier, that he declared it to be a "*tour de force extraordinaire*." M. René Chalons, the author of the *Count de Fortsas* hoax, was also so pleased, that he published a magnificent edition of it, in one page folio, with the title, *Chant du Rossignol*, à Mons, chez Jevenois, 1840:

Tiouou, tiouou, tiouou, tiouou,
 Sphe tiou tokoua;
 Tio, tio, tio, tio,
 Kououtiou, kououtiou, kououtiou, kououtiou;
 Tskouo, tskouo, tskouo, tskouo,
 Tûi, tûi, tûi, tûi, tûi, tûi, tûi, tûi, tûi, tûi,
 Kouorror, tiou, tskoua, pipitksous;
 Tfo, tfo, tfo, tfo, tfo, tfo, tfo, tfo, tfo, tfo,
 tîrrhading!
 Tû fi fi tofi fi fi fi fi fi fi,
 Tforre tforre tforre tforrehi;
 Tfatn tfatn tfatn tfatn tfatn tfatn tfatn tfi;
 Dlo dlo dlo dlo dlo dlo dlo dlo;
 Kouiou, trrrrrrrritzt,
 Lu lu lu ly ly li li li fi,
 Kouio didl li loulyli.
 Ha guour guour kouï kouïo!
 Kouio kououi kououi kououi kouï kouï kouï kouï
 ghi ghi ghi;
 Gholl gholl, gholl gholl ghia hududoi.
 Kouï kouï horr na dia dillhi!
 Hets hets hets hets hets hets hets hets hets
 hets hets hets hets;
 Touarrho kostchoï;
 Kouia kouia kouia kouia kouia kouia kouia
 kouïati;
 Kouï kouï kouï io io io io io io io kouï;
 Lu lyle lolo didi io kouia.
 Higuai guai guai guai guai guai guai houïor
 tfo tfoi.

The third is by Dupont de Nemours,
 and occurs in the *Souvenirs de la Mar-
 quise de Crequy*, Paris, 1840, 8vo, tome vi.
 p. 222:

Ti-ô-ou, ti-ô-ou, ti-ô-ou,
 Spe tiou z'cou-à,
 Cou-orrer pipi,
 Ti-ô, ti-ô, ti-ô, couï ciò!
 Ziou-ô, z'cou-ô, z'cou-ô,
 T'fi t'fi t'fi,
 Curror tiou! z'quouâ-pipi, couï!

A careful study and comparison of these
 three versions will fully enable the reader
 to judge whether zoological literature bids
 fair to repay the labor of further research.

THE BOOK-HUNTER

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BY RICHARD GRANT WHITE

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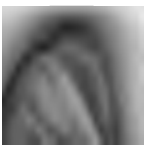
SHELDON AND COMPANY, 335 Broadway
 1863

[pp. viii. 411.]

IN *The Philobiblion* for June of
 last year, we gave a cursory notice of the
 English edition of *The Book-Hunter*. Since
 then it has been republished in this coun-
 try, with commendable typographical ex-
 cellence, by Messrs. Sheldon and Company
 of this city, under the editorial supervision
 of Mr. Richard Grant White.

We propose, therefore, on the present
 occasion, simply to direct the attention of
 our readers to some of the peculiar charac-
 teristics of that gentleman's editorial anno-
 tations which appear in this new edition.

Mr. White's editorial labors are com-
 prised in some forty-seven "additional
 notes." The first of these, a "Prefatory
 note," occupies four pages. It contains a
 ludicrous misquotation from Brant's *Shyppe
 of Fooles*—a work with which one might
 reasonably presume Mr. White to be better
 acquainted. It also discloses, with the most
 charming *naïveté* imaginable, Mr. White's
 apparently recent and truly wonderful dis-
 covery, that a certain abridgment of the
Justinian Pandects is "an excellent work"!
 It further alludes to a supposed necessity
 that Mr. White should correct divers "false
 conclusions" as to "the social and literary
 condition" of the United States, to which
 he says that Mr. Burton has led the reader.
 In the sequel we find that this is mere ver-



biage: though Mr. Burton has made some obvious and trivial mistakes on this point, Mr. White has corrected nothing.

Passing over several flippant and pretentious notes—which suggest no special comment, save on the bad taste that has placed them where they are—we encounter, on pages 63, 64, one of the most objectionable of Mr. White's annotations. It relates to "happy mistakes" which "serve for the protection of the book-collector." One of these "mistakes" is described as follows: "The obscurity of a learned language veils the most formidable error of the press that probably ever occurred, except one in the London 'Morning Chronicle' on the morning after the birth of the Princess of Wales at Buckingham Palace, the vernacular enormity of which makes it absolutely unmentionable. The former fell to the lot of Erasmus in his book *Vidua Christiana*, which he dedicated to Charles the Fifth's sister, the Queen of Hungary. In this volume, and of that illustrious princess herself, he wrote, *Mente illū usam eam semper fuisse quā talem feminam deceret*; but the printer, as if seized upon by the spirit of Aretino, made him say, *Mentula usam eam*, &c., which stupendous announcement went through the whole of a large edition."

We pass over the innate vulgarity which impels Mr. White to state in print that he is acquainted with a story too dirty to be told, and come to his allusion to Erasmus. This filthy anecdote—which he has copied from Bayle's *Dictionnaire Historique et Critique*, Art. MARIE REINE DE HONGRIE, Note H—does not contain one word of truth. Had Mr. White looked into so common an authority as Jortin's *Life of Erasmus* (vol. ii. pp. 60, 61; 8vo edit., London, 1808), he would not have made such an egregious blunder. For Mr. White's special consideration, we will cite Jortin's account of this "happy mistake:"

"In the *spurious* epistle of Erasmus to

Petrus Cursius," says Jortin, "it is stated that one of the workmen at the press, vexed that Erasmus would not give him money, revenged himself most maliciously, and, by a small alteration of a word in the text of his *Vidua Christiana*, had made him utter a gross obscenity."

"Erasmus seems to have seen this *forged letter*, or to have heard an account of it, and complains of it as a piece of scurrilous impudence, in Epistle 1279." Besides this, Le Clerc, the editor of the best edition of the Works of Erasmus, agrees with Jortin in pronouncing the letter *spurious*: and in the *Vidua Christiana* of Erasmus there is no such passage to be found as *Atque mente illū usam eam*, etc., or any thing that looks like it.

As a slight offset to Mr. White's misinformation on this subject, we here cite, from his note on page 67, one item of truth, on a matter with which he may be presumed to be thoroughly acquainted: "I may be very dull," says Mr. White, "or very ignorant." Few persons, probably, will incline to dispute that proposition.

On page 74, *apropos* to nothing, Mr. White notices "a strange mistake" made by Lowndes, in his *Bibliographer's Manual*. It appears that, in that work, *The Federalist* is described as "a collection of Essays in which John Williams, *alias* Anthony Pasquins, was concerned." This error—which was, in fact, only a partial one—seems to have quite exhausted the angelic patience of Mr. White, and led to the following burst of alcoholic bombast: "Shades of Hamilton and Monroe," he cries, "founders of the Great Republic, and revered expositors of the Constitution, your noble work, which stands almost alone, as being at once an undisputed authority in politics and a classic in letters, is a series of essays in which a pasquinading *alias* 'was concerned;' and this is all!" Could any thing be more pungent or touching? We

pardon Mr. White in his virtuous indignation, for calling *The Federalist* "an undisputed authority;" but how can we pardon him for thus disturbing the shade of *Monroe*? That "revered expositor" had nothing to do with *The Federalist*, and it seems to us extremely cruel thus to display him in a foot-note. Lowndes's partial error is an error of explicable origin—seeing that "Anthony Pasquin" (not *Pasquins*) did publish in this country a paper called *The Federalist*, which Lowndes has confounded with the famous work of HAMILTON, MADISON, and JAY; but Mr. White's error is one of those that arise from inexcusable ignorance, considering that the names of the writers of *The Federalist* have been given in every edition of the work published since 1802. Accordingly, we think that his own gentle rebuke of Lowndes is applicable yet more directly to himself; for, to quote that rebuke, "when, pretending to speak with authority, he exhibits such density of ignorance, both his ignorance and his pretence become ridiculous."

The next five or six of Mr. White's notes are remarkable chiefly for their irrelevance and characteristic sciolism. One of them, occupying an entire page, conveys Mr. White's opinion on the subject of "top-edges" and "large paper;" it also alludes to Adam Smith as having been "a dandy in his library." One, on page 85, vents Mr. White's democratic notions in a most absurd manner. It is about royalty, and contains an impertinent allusion to the English heir-apparent, and a presumptuous appeal to Mr. Thackeray. We quote a passage from this note, as illustrative of Mr. White's idea of sarcasm: "The German lad named Albert Edward, who was here a year or two ago, seemed an intelligent, well-mannered, well-meaning youth,—high praise for one of his family, on the mother's side—is it not, Mr. Thackeray?" Does Mr. White seriously imagine that his patronizing tone

toward the Prince of Wales will occur to any intelligent reader as aught other than supremely ludicrous? We forbear comment on Mr. White's exquisite good taste in appealing to Mr. Thackeray to endorse his vulgar insolence.

Mr. White, however, is capable of still more deplorable nonsense—as may be seen in his note on page 94, wherein he rehearses a tale told to him "with rueful merriment" by the wife of a book-lover. An allusion to Heber, made by Mr. Burton, serves as a pretext for introducing this twaddle: and Mr. White proceeds to say, with much circumlocution, that a lady went into the country, to spend the summer, "leaving the man that owned her in town;" that the house was full of books when she went away; that when she returned, later in the season, she found her bed-chamber crowded with books, and her husband "in breezy undress" on "the nuptial couch;" and that there was actually a barricade of books on that particular part of "the nuptial couch" "where her lovely limbs had lain." This pointless rigmarole occupies nearly a page. We presume—since no lady would be likely to talk to Mr. White about "her lovely limbs" or her "nuptial couch," and since no sensible person would conceive such an incident worth telling as humorous—that the story is autobiographical. Let those who will, approve the taste and discretion which can foist such trash upon another man's book, and offer it to the public as a sample of judicious annotation.

A little farther on, Mr. White occupies the greater part of a page in stating the shallow truism that "a well-chosen library is a rich possession." But, says Mr. White, in a paroxysm of prudence, "a library pays no interest; and more volumes than an ordinary bookcaseful, or two, are occasion of great trouble and of *some expense*." That Mr. White's library—if he happens to have one—has "paid no interest," might, per-

haps, be inferred from the character of his annotations on this book; but it will require a mind somewhat more acute than his to convince the scholar that books yield nothing to their intelligent and sympathetic owner.

Passing next to page 108, we find the following note, suggested by a disparaging allusion to the *Tusculan Questions*: "I venture," says Mr. White, "to put in a plea for the exemption of the *Tusculan Questions* from this censure. They are not high and mighty, or soaring, or profound, or even dramatic, like the *Platonic Dialogues*, from the prolixity and occasional *childish simplicity* of which, however, they are free. But they treat of great topics with such simplicity and clearness, and in such a spirit of candid inquiry, and do this in such *elegant Latin*, that it seems to me a man might read them occasionally with great pleasure. Such, at least, is the impression left upon my memory by a book which I have not seen since my first college year."

It is difficult to keep a serious countenance while reading such arrant nonsense, such empty affectation of superior classical culture, and such ludicrous self-laudation as Mr. White has managed to embody in this note. It is interesting, however, as affording evidence of the manly development of Mr. White's comprehensive mind in early youth—for it will be observed that he declares positively he has not seen the *Tusculan Questions* since his "first college year." The famous scholar Daniel Heinsius maintained that "Grotius was a *man* from the instant of his birth, and never had discovered any signs of childhood." Scarcely inferior to the young Grotius was the *Freshman* who could run such a sagacious parallel between the *Tusculan Questions* and the *Platonic Dialogues*, and we commend this significant example of precocity to future biographers of "*Enfans Célèbres*."

We pass over two pages of garrulity about the Anglo-Saxon race, in which Mr. White makes much ado about his discovery that no such race now exists. We also pass over his equally pointless and wholly superfluous disquisition on Irish bulls. These notes, and others like them, are harmless enough, and suggest no especial comment. More particular attention is due to a facetious puff of some unknown "bookseller," on page 173. Of this modest gentleman Mr. White remarks, "He has too much sense to wish that he had been called a bibliopole." One would like to know—since glory has thus overtaken him—by what name this repository of "sense" is recognized among men. "He is," adds the enthusiastic editor, "capable of instructing most of his customers." Has Mr. White improved the privileges thus afforded? If not, let him at once consult that source of information, and, in particular, let him inquire about "the shade of Monroe." We fear, however, that the advice is thrown away. "A lady who does me the honor to look over my shoulder" is, apparently, much more to Mr. White's taste than that mine of wisdom who must not be called "a bibliopole." This fair female (is it she of "the nuptial couch" and "the lovely limbs," once more?) does not, however, seem to have been always propitious. On Mr. White's own authority, it is clear that, at page 175, she "laughed with scorn." We cannot wonder at this—since she was doing Mr. White the honor to look over his shoulder—but we are certainly grieved for Mr. White. It is evident that, in moments of "scorn," she must have made him suffer a good deal, if her customary style was like the following: "Why," says this feminine Mentor, "a reprint isn't dirty; it doesn't smell badly; it isn't tattered and torn; it doesn't need mending and re-binding to keep it from tumbling to pieces; it has little chance of harboring unnamable

creeping things which Noah might as well have kept out of the ark." Has Mr. White been often called upon to endure that sort of sarcasm? If so, let us not wonder that he babbles of "lovely limbs," and recurs with such tender regret to the *Tusculan Questions*. The friend who, on page 201, hinted to him to take refuge in Coptic researches, was a benevolent man.

The next item of importance that attracts our attention is on page 184. This remark relates to *The Private Libraries of New York*, a luxurious volume, prepared by Dr. James Wynne, and published in this city as a literary speculation. Mr. White makes the ridiculous statement that this volume was published to justify a certain "municipal pride" on the part of the gentlemen whose collections are therein described—which it appears Mr. Luther Farnham had grievously offended, by publishing, some years before, an unpretending pamphlet, of seventy-nine pages, entitled, *A Glance at Private Libraries*, referring particularly to the private libraries of Boston and to those in its immediate vicinity. Nothing certainly could be more absurd and erroneous than this statement; but to expose in detail all Mr. White's blunders concerning *The Private Libraries of New York* would require more space than we can spare at present: we shall therefore dismiss the subject with this brief notice.

A palpable blunder is made by Mr. White in his note on page 186. He there states that Maurice Mejan's *Recueil des Causes Célèbres* is "a book which stands here for weeks and months on the shelves of the old booksellers, asking a buyer at a few dollars." This is not true. Mejan's collection is rarely met with here; and nobody outside of the legal or medical profession, unless tinctured with a partiality for "nuptial couches" and "lovely limbs," would be likely to seek for it.

A prophetic note on page 199, etc.,

embodies a defence of the literary prospects of this country. Among other things, it appears, on Mr. White's testimony, that there are "a few gentlemen" in this city, who, "were it found very desirable for the interests of literature," would pay the expense of "reprinting a thousand volumes." Why does not Mr. White improve the opportunity, and let them reprint a thousand copies of his piquant work on *National Hymns*? Perhaps, however, he trusts too much to the moving spirit of the friend who studied Coptic, and who, he tells us, has gone to Egypt. Possibly something may come of this, but we are not sanguine. Mr. White's prophetic soul foresees a time "when peace, truth, justice, and good-will shall reign, and only they shall reign—as when they do reign they must reign—throughout all the world." Let us hope that the "few gentlemen," assisted by Mr. White, will have perpetuated literature in America by the time that rainy season sets in.

We pass, meanwhile, to one of those immediate and practical points in literary history which never fail to suggest a display of recondite learning on the part of Mr. White. In Mr. Burton's text, on page 216, occurs the following allusion: "A work dedicated apparently to this object, which I have been unable to find in the body, is mentioned under a very tantalizing title. It is by a certain John Charles Conrad Oelrichs, author of several scraps of literary history, and is called a Dissertation concerning the Fates of Libraries and Books, and, in the first place, concerning the books that have been eaten—such I take to be the meaning of *Dissertatio de Bibliothecarum ac Librorum Fatis, imprimis libris comestis*." To this, Mr. White attaches a note which is at once benign, lucid, and modest. "The good Oelrichs," he says, "plainly refers to books which have been devoured; as we know from the publishers' advertisements, and the assur-

ances of young ladies, that many books are every year. *This book, and particularly the pages on which these notes are written, will be eagerly devoured by an intelligent public, and so pass to a place among the libri comesti.* Wherefore "the good Oelrichs?" Can Mr. White vouch for the virtue of his defunct friend? Does he know, of his own knowledge, that Oelrichs was "good?" Does he, in short, know any thing whatever about Oelrichs? Mr. Burton certainly exhibits general ignorance on this subject—for he describes him as the "author of several scraps of literary history," and styles one of his prefaces "a work"—nor does the erudite Mr. White vouchsafe to correct Mr. Burton's errors. Plainly, then, Mr. White's knowledge of "the good Oelrichs"—if he has any—is, we infer, confined exclusively to the moral character of the deceased. He will, then, be agreeably surprised to learn that "the good Oelrichs" was, in fact, a distinguished lawyer, and the author of many works of value, both in literature and science. We will also add, for Mr. White's information, that the *Dissertation* which Mr. Burton describes as "a work," was printed simply as an introduction to the Catalogue of the Library of J. de Pérard (Berlin, 1756, 8vo). So much for "the good Oelrichs"!

A peculiar sample of Mr. White's editorial carelessness occurs to us here. It consists in the mis-spelling of several familiar names. On page 63, he prints Watts for *Watt*; on page 173, Crocker for *Crocker*; on page 213, Robert of Bury for *Richard* of Bury (which gross blunder he reproduces in the index); on page 233, Eibert for *Ebert*; on page 239, Naudet for *Naudé*. It is no defence to say that these errors are made by Mr. Burton. Had his editor given even ordinary attention to the slight task of correcting Mr. Burton's mistakes, and prattled less of the "nuptial couch" and "lovely limbs," he would, per-

adventure, have acquitted himself more creditably.

Several notes remain—equally vapid and equally absurd—which we have not space to notice here. Nor is it necessary to proceed further. A sufficient number of examples have been given to show the ignorance, the offensive assumption, and the bad taste which characterize Mr. White's annotations. More intent upon courting notoriety for himself, than upon correcting Mr. Burton's mistakes, he has encumbered the pages of his author with notes which illustrate nothing so much as their writer's superficial knowledge and pompous pretence.

EXTRACTS FROM

Winstanley's Lives of the most Famous English Poets,

OR THE HONOUR OF PARNASSUS, ETC.

(LONDON, 1687. 8vo.)

Raleigh's History of the World.

"It is reported of Sir *Walter Rawleigh*, who being Prisoner in the Tower, expecting every hour to be sacrificed to the *Spanish* cruelty, some few days before he suffered, he sent for Mr. *Walter Burre*, who had formerly printed his first Volume of the *History of the World*, whom, taking by the hand, after some other discourse, he ask'd him, How that Work of his had sold? Mr. *Burre* returned this answer, That it sold so slowly, that it had undone him. At which words of his, Sir *Walter Rawleigh* stepping to his Desk, reaches the other part of his History, to Mr. *Burre*, which he had brought down to the times he lived in; clapping his hand on his breast, he took the other unprinted part of his Works into his hand with a sigh, saying, *Ah my Friend, hath the first Part undone thee? The*

second Volume shall undo no more; this ungrateful World is unworthy of it; When immediately going to the fire-side he threw it in, and set his foot on it till it was consumed. As great a Loss to Learning as Christendom could have, or owned; for his first Volume after his death sold Thousands."

Alexander Nequam.

"*Alexander Nequam*, the learnedest Englishman of his Age, was born at St. Albans in *Hartfordshire*: His Name in *English* signifies *Bad*, which caused many, who thought themselves wondrous witty in making Jest, (which indeed made themselves) to pass several Jokes on his Sirname, whereof take this one instance: *Nequam* had a mind to become a Monk in St. *Albans*, the Town of his Nativity, and thus Laconically wrote for leave to the Abbot thereof;

Si vis, veniam, fin autem, tu autem.

To whom the Abbot returned,

Si bonus sis, venias, si nequam, nequaquam.

"Whereupon for the future, to avoid the occasion of such Jokes, he altered his Name from *Nequam*, to *Neckam*.

"Bishop *Godwin*, in his Catalogue of the Bishops of *Lincoln*, maketh mention of a passage of wit betwixt him and *Phillip Repington* Bishop of *Lincoln*, the latter sending the Challenge.

Et niger & Nequam cum sis cognomine Nequam, Nigrior esse potes, Nequior esse nequis.

Both black and bad, whilest *Bad* the name to thee, Blacker thou may'st, but worse thou canst not be.

To whom *Nequam* rejoyned,

Phi nota factoris, Lippus malus omnibus horis, Phi malus, & Lippus, totus malus ergo Philippus.

Sinks are branded with a *Phi*, *Lippus* Latin for blear-eye,

Phi and *Lippus* bad as either, then *Philippus* worse together.

"The Elogy he bestoweth on that most Christian Emperor *Constantine* the Great, must not be forgot:

From *Colchester* there rose a Star,
The Rays whereof gave glorious Light
Throughout the World in Climates far,
Great *Constantine*, *Romes* Emperor bright."

Sir Thomas More's *Utopia*.

"Many were the Books which he wrote; amongst whom his *Utopia* beareth the Bell; which though not written in Verse, yet in regard of the great Fancy and Invention thereof, may well pass for a Poem, it being the *Idea* of a compleat Commonwealth in an Imaginary Island (but pretended to be lately discovered in *America*) and that so lively counterfeited, that many at the reading thereof, mistook it for a real Truth: infomuch that many great Learned men, as *Budeus* and *Johannes Paludanus*, upon a fervent zeal, wished that some excellent Divines might be sent thither to preach Christ's Gospel: yea, there were here amongst us at home, sundry good Men, and learned Divines, very desirous to undertake the Voyage, to bring the People to the Faith of Christ, whose Manners they did so well like."

Surrey's *Geraldine*.

"In his way to *Florence*, he touch'd at the Emperor's Court, where he fell in acquaintance with the great Learned *Cornelius Agrippa*, so famous for Magick, who shewed him the Image of his *Geraldine* in a Glass, sick, weeping on her Bed, and resolved all into devout Religion for the absence of her Lord; upon sight of which, he made this Sonnet.

All Soul, no earthly Flesh, why dost thou fade?
All Gold, no earthly Dross, why look'st thou pale?
Sickness, how dar'st thou one so fair invade?
Too Base Infirmary to work her Bale.

Heaven be distempered since she grieved pines,
Never be dry these my sad plaintive Lines.

Pearch thou my Spirit on her Silver Breasts,
And with their pains redoubled Musick beatings,
Let them tofs thee to world where all toil rests,
Where Bliss is subject to no Fear's defeatings;
Her Praise I tune whose Tongue doth tune the
Sphears,
And gets new Muses in her Hearers Ears.

Stars fall to fetch fresh light from her rich eyes,
Her bright Brow drives the Sun to Clouds beneath.
Her Hairs reflex with red strakes paints the Skies,
Sweet Morn and Evening dew flows from her
breath:

Phæbe rules Tides, she my Tears tides forth
draws,
In her sick-Bed Love sits, and maketh Laws.

Her dainty Limbs tinsel her Silk soft Sheets,
Her Rose-crown'd Cheeks eclipse my dazled sight.
O Glafs! with too much joy my thoughts thou
greet'st,

And yet thou shew'st me day but by twilight.
He kifs thee for the kindness I have felt,
Her Lips one Kifs would unto *Nectar* melt.

"From the Emperor's Court he went to
the City of *Florence*, the Pride and Glory
of *Italy*, in which City his *Geraldine* was
born, never ceasing till he came to the
House of her Nativity; and being shewn
the Chamber her clear Sun-beams first
thrust themselves in this cloud of Flesh, he
was transported with an Extasie of Joy, his
Mouth overflow'd with *Magnificats*, his
Tongue thrust the Stars out of Heaven,
and eclipsed the Sun and Moon with Com-
parisons of his *Geraldine*, and in praise of
the Chamber that was so illuminatively
honoured with her Radiant Conception, he
penned this Sonnet:

Fair Room, the presence of sweet Beauties pride,
This place the Sun upon the Earth did hold,
When *Phaeton* his Chariot did misguide,
The Tower where *Jove* rain'd down himself in
Gold,

Prostrate as holy ground He worship thee.
Our Ladies Chappel henceforth be thou nam'd;
Here first *Loves Queen* put on Mortality,
And with her Beauty all the world inflam'd.

Heaven's Chambers harbouring fiery Cherubins,
Are not with thee in Glory to compare.
Lightning, it is not Light which in thee shines,
None enter thee but freight entranced are.

O! if *Elitium* be above the-ground,
Then here it is, where nought but Joy is found.

"That the City of *Florence* was the an-
cient Seat of her Family, he himself inti-
mates in one of his Sonnets: thus;

From *Tuscan* came my Ladies worthy Race;
Fair *Florence* was sometimes her ancient Seat;
The Western Isle, whose pleasant Shoar doth face,
Whilst *Camber's* Cliffs did give her lively heat.

"In the Duke of *Florence's* Court he
published a proud Challenge against all
Comers, whether *Christians*, *Turks*, *Canibals*,
Jews, or *Saracens*, in defence of his
Geraldines Beauty. This Challenge was
the more mildly accepted, in regard she
whom he defended, was a Town-born Child
of that City; or else the Pride of the *Ital-
ian* would have prevented him ere he
should have come to perform it. The
Duke of *Florence* nevertheless sent for him,
and demanded him of his Estate, and the
reason that drew him thereto; which when
he was advertiz'd of to the full, he grant-
eth all Countries whatsoever, as well En-
emies and Outlaws, as Friends and Confed-
erates, free access and regrefs into his Do-
minions immolested, until the Trial were
ended.

"This Challenge, as he manfully under-
took, so he as valiantly performed; as Mr.
Drayton describes it in his Letter to the
Lady *Geraldine*."

Sir John Harrington and the Serbant-Girl.

"It happened that whilest the said Sir
John repaired often to an Ordinary in
Bath, a Female attendress at the Table,
neglecting other Gentlemen, which sat high-
er, and were of greater Estates, applied her-
self wholly to him, accommodating him
with all necessaries, and preventing his ask-
ing any thing with her officiousness. She
being demanded by him, the reason of her
so careful waiting on him? *I understand*

(said she) *you are a very witty man, and if I should displease you in any thing, I fear you would make an Epigram of me.*

"Sir John frequenting often the Lady Robert's House, his Wives Mother, where they used to go to dinner extraordinary late, a Child of his being there then, said *Grace*, which was that of the *Primmer*, *Thou givest them Meat in due season*; Hold, said Sir John to the Child, you ought not to lie unto God, for here we never have our Meat in due season. This Jest he afterwards turned into an Epigram, directing it to his Wife, and concluding it thus:

Now if your Mother angry be for this,
Then you must reconcile us with a kiss."

Thomas Heywood,

A PROLIFIC PLAY-WRITER.

"Thomas Heywood was a greater Benefactor to the Stage than his Namesake, John Heywood, he having (as you may read in an Epistle to a Play of his, called, *The English Travellers*) had an entire hand, or at least a main finger in the writing of 220 of them. And no doubt but he took great pains therein, for it is said, that he not only Acted himself almost every day, but also wrote each day a Sheet; and that he might lose no time, many of his Plays were composed in the Tavern, on the backside of Tavern Bills; which may be an occasion that so many of them are lost, for of those 220. mentioned before, we find but 25. of them Printed."

William Wager.

"This William Wager is most famous for an Interlude which he wrote, called *Tom Tyler and his Wife*, which passed with such general applause that it was reprinted in the year 1661. and has been Acted divers times by private persons; the chief Argument whereof is, Tyler his mar-

rying to a Shrew, which, that you may the better understand, take it in the Author's own words, speaking in the person of Tom Tyler.

I am a poor Tyler, in simple array,
And get a poor living, but eight pence a day,
My Wife as I get it doth spend it away;
And I cannot help it, she saith; wot ye why?
For wedding and hanging comes by destiny.

I thought when I wed her, she had been a Sheep,
At board to be friendly, to sleep when I sleep;
She loves so unkindly, she makes me to weep.
But, I dare say nothing, god wot; wot ye why?
For wedding and hanging comes by destiny.

Besides this unkindness whereof my grief grows,
I think few Tylers are matcht to such throws,
Before she leaves brawling, she falls to deal blows,
Which early and late doth cause me to cry,
That wedding and hanging is destiny.

The more that I please her, the worse she doth like me,

The more I forbear her, the more she doth strike me,

The more that I get her, the more she doth like me.

Wo worth this ill fortune that maketh me cry,
That wedding and hanging is destiny.

If I had been hanged when I had been married,
My torments had ended, though I had miscarried,
If I had been warned, then would I have tarried;
But now all too lately I feel and cry,
That wedding and hanging is destiny."

John Babin of Hereford.

A GREAT MASTER OF THE PEN.

"In the writing of this Mans Life, we shall make use of Dr. Fuller in his *England's Worthies*, who saith, that he was the greatest Master of the Pen that England in his Age beheld; for,

1. *Fast writing*; so incredible his expedition.
2. *Fair writing*; some minutes consultation being required to decide whether his Lines were written or printed.
3. *Close writing*; a Mystery which to do well, few attain unto.
4. *Various writing*; Secretary, Roman, Court and Text.

"The Poetical Fiction of *Briareus* the Giant, who had an hundred hands, found a Moral in him, who could so cunningly and copiously disguise his aforesaid elemental hands, that by mixing, he could make them appear an hundred; and if not so many sorts, so many degrees of writing. He had also many pretty excursions into Poetry, and could flourish Matters as well as Letters, with his Fancy as well as with his Pen. Take a taste of his Abilities in those Verses of his before *Coriat's Crudities*, being called the *Odombian Banquet*, wherein the whole Club of Wits in that Age joyned together, to write Mock-commendatory Verses in *Praise-dispraise* of his Book.

*If Art that oft the Learn'd hath flammer'd,
In one Iron Head-piece (yet no Hammer-Lead)
May (joyn'd with Nature) his Fame on the Cock-
comb,*

*Then 'tis that Head-piece that is crown'd with Od-
comb,*

*For he, hard Head (and hard, fith like a Whit-
stone*

*It gives Wits edge, and draws them too like Jet-
stone)*

*Is Caput Mundi for a world of School-tricks,
And is not ignorant in the learned's fl—tricks*

*It hath seen much more than much, I assure ye,
And will see New-Troy, Bethlem, and Old-Jury*

*Mean while (to give a taste of his first travel,
With streams of Rhetorick that get golden Gavel)*

*He tells how he to Venice once did wander;
From whence he came more witty than a Gander:*

*Whereby he makes relations of such wonders,
That Truth therein doth lighten, while Art thun-
ders,*

*All Tongues fled to him that at Babel swerved,
Lest they for want of warm mouths might have
starved.*

*Where they do revel in such passing measure,
(Especially the Greek, wherein's his pleasure.)*

*That (jovially) so Greek he takes the guard of,
That he's the merriest Greek that ere was heard of;*

*For he as 'twere his Mother's twittle twattle,
(That's Mother-tongue) the Greek can prattle prat-
tle.*

*Nay, of that Tongue he so hath got the body,
That he sports with it at Ruffe, Gloeck or Noddy,
&c."*

VOL. II.—1

Francis Beaumont and John Fletcher.

"These two joyned together, made one of the happy *Triumvirate* (the other two being *Johnson* and *Shakespeare*) of the chief Dramatick Poets of our Nation, in the last foregoing Age; among whom there might be said to be a symmetry of perfec- tion, while each excelled in his peculiar way: *Ben Johnson* in his elaborate pains and knowledge of Authors, *Shakespeare* in his pure vein of wit, and natural Poetick height; *Fletcher* in a Courtly Elegance and Gentile Familiarity of Style, and withal a Wit and Invention so overflowing, that the luxuriant Branches thereof were frequently thought convenient to be dopt off by Mr. *Beaumont*; which two joyned together, like *Castor* and *Pollux*, (most happy when in conjunction) raised the *English* to equal the *Athenian* and *Roman* Theaters; *Beau- mont*, bringing the Ballast of Judgment, *Fletcher* the Sail of Phantasie, but com- pounding a Poet to admiration.

"It is reported of them, that meeting once in a Tavern, to contrive the rude Draught of a Tragedy, *Fletcher* undertook to kill the King therein, whose Words being over-heard by a Listener (though his Loyalty not to be blamed herein) he was accused of High Treason, till the Mistake soon appearing, that the Plot was only against a Dramatick and Scenical King, all wound off in Merriment."

Wit-Combat between Shakespeare and Ben Johnson.

"Many were the Wit-combats bewixt him and *Ben Johnson*; which two we may compare to a *Spanish* great Gallion, and an *English* Man of war: Mr. *Johnson*, (like the former) was built far higher in Learning, solid, but slow in his perform- ances; *Shakespeare*, with the *English* *Man of war*, lesser in Bulk, but lighter in sayl.

ing, could turn with all Tides, tack about, and take advantage of all Winds, by the quickness of his Wit and Invention. His History of *Henry* the Fourth is very much commended by some, as being full of sublime Wit, and as much condemned by others, for making Sir *John Falstaffe* the property of Pleasure for Prince *Henry* to abuse, as one that was a *Thraconical Puff*, and emblem of mock Valour; though indeed he was a man of Arms every inch of him, and as valiant as any in [his] Age, being for his Martial Prowess made Knight of the Garter by King *Henry* the 6th."

Thomas Randolph.

"This Famous Poet was born at *Houghton* in *Northampton-shire*, and was first bred in *Westminster-School*, then Fellow in *Trinity-Colledge* in *Cambridge*; He was one of such a pregnant Wit, that the Muses may seem not only to have smiled, but to have been tickled at his Nativity, such the festivity of his Poems of all sorts.

"His Poems publish'd after his death, and usher'd into the World by the best Wits of those times, passed the Test with general applause, and have gone through several Impressions: To praise one, were in some sort to dispraise the other, being indeed all praise-worthy. His *Cambridge Duns* facetiously pleasing, as also his *Parley with his Empty Purse*, in their kind not out-done by any. He was by *Ben. Johnson* adopted for his Son, and that as is said upon this occasion.

"Mr. *Randolph* having been at *London* so long as that he might truly have had a parley with his *Empty Purse*, was resolved to go see *Ben. Johnson* with his associates, which as he heard at a set-time kept a Club together at the *Devil-Tavern* near *Temple-Bar*; accordingly at the time appointed he went thither, but being unknown to them, and wanting Money, which to an In-

genious spirit is the most daunting thing in the World, he peep'd in the Room where they were, which being espied by *Ben. Johnson*, and seeing him in a Scholars threadbare habit, *John Bo-peep*, says he, come in, which accordingly he did, when immediately they began to rime upon the meanness of his Clothes, asking him, If he could not make a Verse? and withal to call for his Quart of Sack; there being four of them, he immediately thus replied,

I *John Bo peep*, to you four sheep,

With each one his good fleece,

If that you are willing to give me five shilling,

'Tis fifteen pence a piece.

By *Jesus*, quoth *Ben. Johnson*, (his usual Oath) I believe this is my Son *Randolph*, which being made known to them, he was kindly entertained into their company, and *Ben. Johnson* ever after called him Son."

Quarles's Verses on Man.

"*Man's Body's* like a *House*, his greater *Bones* Are the main *Timber*; and the lesser ones Are smaller *spoints*: his *ribs* are *laths* daub'd o're Plaster'd with *flesh* and *blood*: his *mouth's* the *door*, His *throat's* the narrow *entry*, and his *heart* Is the great *Chamber*, full of curious art: His *midriff* is a large *Partition-wall*: 'Twixt the great *Chamber*, and the spacious *Hall*: His *stomach* is the *Kitchen*, where the meat Is often but half sod for want of heat: His *Spleen's* a *vessel* Nature does allot To take the *stom* that rises from the *Pot*: His *lungs* are like the *bellows*, that respire In every *Office*, quickning every *fire*: His *Nose* the *Chimney* is, whereby are vented Such *fumes* as with the *bellows* are augmented: His *bowels* are the *sink*, whose part's to drain All noisom *filth*, and keep the *Kitchen* clean: His *eyes* are *Chrystal windows*, clear and bright; Let in the object and let out the sight. And as the *Timber* is or great, or small, Or strong, or weak, 'tis apt to stand or fall: Yet is the likeliest *Building* sometimes known To fall by obvious chances; overthrow'n Oft times by *tempests*, by the full mouth'd *blasts* Of *Heaven*; sometimes by *fire*; sometimes it *wasts* Through unadvis'd *neglect*: put case the *stuff* Were ruin-proof, by nature strong enough

To conquer time, and age; put case it should
Nere know an end, what, our *Leaves* would;
What hast thou then, *proud flesh and blood*, to boast?
Thy daies are evil, at best; but few, at most;
But sad, at merriest; and but weak, at strongest;
Unsure, at farest; and but short, at longest."

John Milton a Notorious Traitor.

"John Milton was one, whose natural parts might deservedly give him a place amongst the principal of our *English Poets*, having written two Heroick Poems and a Tragedy, namely, *Paradise Lost*; *Paradise Regain'd*, and *Samson Agonista*; But his Fame is gone out like a Candle in a Snuff, and his Memory will always stink, which might have ever lived in honourable Repute, had not he been a notorious Traytor, and most impiously and villanously bely'd that blessed Martyr King Charles the First."

Miscellaneous Items.

Characteristics of the First Folio Edition of Shakespeare.

From an Unpublished Note by JAMES BOADEN.

"It may not be amiss here to set down the particular characteristics by which this first Folio may be known from the second; with parts of which it is very frequently made up; and as that is corrupted beyond all parallel [I speak after having collated it], I shall be doing acceptable service to the future students of Shakespeare, by clearly pointing out the means of detection.

"1. The lines to the Reader before the Portrait have 'with' in the fourth line and 'wit' in the fifth printed with the double v as a capital, VV, in the 2d Folio.

"2. Instead of *like* indulgence in the last line of the dedication, the 1st page, the second Folio prints 'same.'

"3. The Catalogue of the Plays in the second is without pages.

"4. The paging of the two Folios is the same to the end of Henry 8th: then the 2d Folio begins a new numeration, calling the Prologue to Troilus & Cressida page 1. The first, on the contrary, takes this play into the series very unskilfully—the prologue is not paged—the first page of the play has no numerals; the second is called 79, the third 80, and then it drops the numbers to the end. Coriolanus begins in the first folio with page 1—in the second with 30.

"5. But the great mark, superficially, is in the paging of Romeo & Juliet. The last page is 79 with 76 immediately opposite—and in Timon, which follows, the numerals of the authentic copy run thus, 82, 81, 82, and this has made many copies imperfect; the binders flinging away the repeated numbers.

"Add to all these, the last page of the first is 993 for 399—whereas the last of the 2d Folio is 419, being the addition of Troilus & Cressida taken regularly into the paging. The letter of the second is larger, and the first uses v for u, thus; vnmittigable rage.

"To go into verbal corruptions were endless."

The above note on the first folio edition of Shakspeare is copied from a MS. in my possession, written and signed by James Boaden, with the date—1807. S. W. P.

Negro School in Charleston, in 1745.

In one of the *Tracts on Various Subjects*, by the Right Reverend Beilby Porteus, D. D., Bishop of London, entitled, *An Essay towards a Plan for the more Effectual Civilization and Conversion of the Negroe Slaves, on the Trust Estate in Barbadoes, belonging to the Society for the Propagation of the Gospel in Foreign Parts*, first written in 1784, is the following pas-

...schools for the re-
...of the negro:
...was formerly estab-
...in South Car-
...under the direction of
...London's commissary
...This school flourished greatly,
...their utmost wishes. There
...sixty scholars in it, and twenty
...Negroes were annually sent out from it,
...in the English language and the
...Christian faith. Mr. Garden, in his letters to the
...Society, speaks in the highest terms of the progress
...made by his scholars, and says that the Negroes
...themselves were highly pleased with their own
...acquirements. But it is supposed that, on a pa-
...rochial establishment being made in Charlestown
...by government, this excellent institution was dropt,
...for after the year 1751, no further mention is made
...of it in the minutes of the Society."

Can anybody give any further informa-
tion of this, or other schools of a like na-
ture?

H.

**Rhythmus Monosyllabicus Academicis Strigih
Pictis.**

SOME of your readers, who have a fancy
for eccentric Latin verse, may not have seen
the following *ex* SCHEDIIS ACADEMICIS PETRI
FRANCISCI PASSARINI PLACENTINÆ, *apud Ba-*
zachiū editis. Anno sancto MDCLX.

Fuge, fuge, Mavors trux,
Nobis est Apollo dux.

Fuge, fæde, plusquam sex,

Fuge, cæce, plusquam nox,

Fuge, sæve, plusquam nex,

Fuge, niger, plusquam pix,

Fuge, teter, plusquam Styx.

Fuge, fuge, Mavors trux,

Nobis est Apollo dux.

Fuge, demens, plusquam Phryx,

Fuge, ferox, plusquam Thrax,

Fuge, dire, plusquam strix,

Fuge, nocens, plusquam nux,

Fuge, crude, plusquam crux.

Fuge, fuge, Mavors trux,

Nobis est Apollo dux.

Fuge velox, et quam mox,

Fugit ut ab igne nix,

Fugit ut ab ore vox,

Fugit ut astrorum grex,

Cum sol prodit, horum rex.

Fuge, fuge, Mavors trux,
Nobis est Apollo dux.

Non hic opus ulla calix,
Ut frustar notis arx:
Non est opus ulla fax,
Ut cædatur nova Sphynx,
Sed acuta mens ut Lynx.

Fuge, fuge, Mavors trux,
Nobis est Apollo dux.

Ac sit ergo menti lax,
Æqua sit Affræ lanx,
Sua sit victori frux,
Et, æterna, quasi fax,
Toto negat orbis pax.

Fuge, fuge, Mavors trux,
Nobis est Apollo dux.

Diffichon e *Cryptographia Præter Christiani*, ejul-
dem:

Lux, præ qua Sol nox, nix sit pix, lex mea mi sis,
Vox, per quam quid non fit? ni te mens mea nil
vult.

Paris.

C. R.

REMOVAL.—The publication office
and bookstore connected with **The Philo-**
biblion have been removed from No.
51 to No. 64 Nassau street.

Messrs. PHILES & CO. have ready for
the press, and are now taking subscriptions for, a
reprint of *The Paradise of Dayntie Devises*.
The text of this edition is taken from the reprint
of 1810, edited by Sir EDGERTON BRYDGES. The
biographical notes have been prepared expressly for
this edition, using Brydges as a basis, but incorpo-
rating much information that has been brought to
light since his edition was issued. This edition
will be printed in small quarto, in the best style of
the art, upon India paper, and is limited to 500
copies, as follows:

400 on small paper, at \$2.00 each;

100 on large paper, at \$4.00 each.

At these prices, copies will be furnished to sub-
scribers only; and as soon as they are supplied,
the prices will be raised to \$2.50 for the small-
paper copies, and \$5.00 for the large-paper copies.

Messrs. PHILES & Co. propose to make this re-
print of *The Paradise of Dayntie Devises*, the first
volume of a series of reprints of scarce collections
of OLD ENGLISH POETRY. The next volume in
the series will be "*England's Melton*."

The Philobiblion

A MONTHLY
BIBLIOGRAPHICAL
Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

VOL. II.

Græcos primùm - auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILEB & CO., 64 NASSAU STREET, NEW YORK.
MDCCCLXIII.

Contents of Number XVI.

	PAGE
I. BIBLIOGRAPHICAL HOAXING	75
II. CHINESE PROVERBS AND MORAL MAXIMS	84
III. NOTES ON NEGLECTED ENGLISH POETS.—N. HOOKES	87
IV. LIFE AND WORKS OF MICHAEL SERVETUS	91
V. MISCELLANEOUS ITEMS:	94
M. J. C. Brunet on the Character of Washington.—Curious Will of George Fox, the Quaker.—Note on the First Folio Edition of Shakespeare.—Paradise of Dayntie Devices.	
VI. CATALOGUE.	

C. A. ALVORD, PRINTER.

Bibliographical Hoaxing.

COUNT DE FORTSAS'S LIBRARY.

EVER since Rabelais' famous catalogue of the choice books in the library of St. Victor (book ii. chapter vii.), bibliography has had its humorous side, its hoaxes and its sarcasms, no less amusing to the initiated, and requiring no more explanation to make them generally intelligible, than the professional jokes of the lawyer and the physician. Nor can it be objected to bibliographical jokes that they tend more to what are technically termed *facetæ* than the witticisms of the other learned and honorable professions just alluded to. At all events, the well-read bibliographer wishes to know of them; and the general reader, if he is endowed with a sense of humor, cannot but be entertained. Prominent among them is the library of the Count de Fortsas, which will form the subject of this article.

In the year 1840, the book-collectors in Europe were greatly excited by the publication of the sale-catalogue of the Count J. N. A. de FORTSAS. This little volume of only fourteen pages contained a list of the books which formed the Count's collection, composed of only fifty-two articles, but each of them *UNIQUE*. The Count would keep no book in his collection if he found it mentioned by any bibliographer. No wonder the bibliographical world was excited.

The sale was to take place in the office of a notary at Binche, an insignificant vil-

lage of Belgium. It is said that Brunet, Nodier, Techener, Renouard, and other bibliophiles of Paris, met in the stage, each one having hoped to steal away unnoticed and have the game all to himself.

M. Castian, of Lille, who was greatly interested in the treasures of this sale, particularly in No. 142—a work published by Casteman, of Tournay, relating to the Belgian Revolution of 1830, the entire edition of which (two thousand copies) had been suppressed except this one copy—took the precaution to make some inquiries, as he was passing through Tournay, concerning this book, and called on the publisher. M. Casteman had forgotten it, but his foreman recollected it perfectly, and the author, M. Ch. Lecocq.

The Baron de Reiffenberg, then the director of the Royal Library of Brussels, asked for an appropriation to purchase some of these treasures, which was granted, omitting from his list Numbers 12, 35, 48, 55, 83, 109, and 167, as rather too *free* for a public library. One enthusiastic bookseller made the journey to Binche from Amsterdam, only to see No. 75, *Corpus Juris Civilis*, printed by the Elzevirs on vellum. The Princess de Ligne, anxious to destroy the record of her ancestor's achievements, and to protect the reputation of the grandmothers of the best families in the state, wrote to M. Voisin to buy No. 48 at any price: "Achetez, je vous en conjure, à tout prix les fortifès de notre poliffon de grand père." The Roxburghe Club was represented; and, singularly enough, every book from the cat-

alogue appealed with peculiar force to the taste of some distinguished collector, and each one was the fortunate possessor of a catalogue through the post.

Some persons asserted that the books were not all *unique*; one gentleman, indeed, claimed to own himself a copy of several of them. Still, if not absolutely *unique*, they were so near it, that the enthusiasm of the purchasers increased as the time drew near; when, the day before the sale, the newspapers of Brussels contained a notice that the bibliographical world would learn with regret that the library of the Count de Fortsas would not be sold—that the town of Binche, having resolved to keep it together in honor of its collector, their townsman, had bought it entire, and that henceforth it would form part of the public library of Binche. The town of Binche buying a collection of bibliographical rarities for its public library, each one of which was worth almost a small fortune!

The force of hoaxing could no further go. For the whole affair was a hoax. The Count de Fortsas was a myth; his château, his passion and success in bibliographical pursuits, were apocryphal; the *unique* treasures of his collection (notwithstanding the gentleman who had duplicates) had no other existence than in this little catalogue, which itself has become a rarity and curiosity in the field of bibliography.

The author of this most witty and successful practical joke was M. René Chalons, of Brussels, one of the authors of the *Annuaire Agathopédique et Saucial*. Imprimé par les Presses Iconographiques à la Congrégation de l'Ordre des Agath. . . . Chez A. Labroue & C^{ie}, Cycle iv., 8vo, a work which we commend to all discreet lovers of literature who believe that—

"On Heaven's road the better half
Is passed when we have learned to laugh."

M. Chalons is said to have gone to Binche himself to attend the sale, and to

have professed among the inquiring bibliophiles whom he met upon the road, to have had the pleasure of a long personal acquaintance with the Count.

There is a tradition that the good people of Binche, seeing their town invaded by a rusty and serious-looking set of strangers, who were all inquiring for the office of a notary who had no existence, began to suspect some plot against the liberties of the state, or some other of the theoretical abstractions which exist in Europe, and gravely consulted about the propriety of putting as many of them as they could under confinement, until the authorities could be informed upon the matter.

Besides the intrinsic interest attaching to this catalogue from its ingenuity and plausibility—being in no part overdone—its rarity (only one hundred copies having been printed) gives it a value in Europe. We print it entire for our readers, translating the notes:

CATALOGUE

D'UNE TRES-RICHE MAIS PEU NOMBREUSE
COLLECTION

DE LIVRES

PROVENANT DE LA BIBLIOTHEQUE

de feu M.^r le Comte F.-H.-A. de
Fortsas,

dont la vente se fera à Binche, le 10 août 1840,
à onze heures du matin, en l'étude et par le
ministère de M.^r MOURLON, Notaire, rue de
l'Eglise, n.^o 9.

MONS,

Typographie d'Em. Hoyois, Libraire.

PRIX: 50 CENTIMES.

On the reverse of the title appears the following:

Conditions de la Vente:

"La vente se fera au comptant, avec augmentation de 10 p. 0/0 en sus du prix d'adjudication.

"On pourra voir et collationner les livres, la veille de la vente, depuis trois heures de relevée jusqu'à six. Après l'adjudication, les livres ne seront rendus sous aucun prétexte.

"Les personnes qui ne pourraient assister à la vente, peuvent avec confiance s'adresser à leurs commissions à M. E. M. Hovois, Imprimeur-Libraire, rue de Nimy, à Mons, qui s'en chargera, moyennant caution solvable pour les personnes pour lesquelles il n'est pas en relation d'affaires. On est prié d'effranchir les lettres."

Upon the next page commences the preface, which we translate:

"Almost all the libraries formed during the past fifty years have been slavishly based upon the *Bibliographie instructive* of Deburge. The consequence has been, that the works presented by Deburge as rare or curious have been sought for, exhumed, preserved by amateurs, and are actually everywhere met as foundations of collections; so that, in point of fact, in the matter of old books, nothing is so common as rarities.

"A taste entirely opposed to this slavishness, the idea of a genuinely exclusive bibliomaniac, has, on the other hand, presided over the choice of the unique collection now offered for sale.

"The Count de Fortias admitted upon his shelves only works unknown to all bibliographers and cataloguists. It was his invariable rule, a rule from which he never departed. With such a system, it is easy to conceive that the collection formed by him—although during forty years he devoted considerable sums to it—could not be very numerous. But what it will be difficult to believe is, that he pitilessly expelled from his shelves books for which he had paid their weight in gold—volumes which would have been the pride of the most fastidious amateurs—as soon as he learned that a work, up to that time unknown, had been noticed in any catalogue.

This sad discovery was indicated upon his manuscript list in a column devoted to this purpose, by these words: '*Mentioned in such or such a work*,' etc.; and then—'*fold given away*,' or (incredible if we did not know to what extent the passion of exclusive collectors could go) '*destroyed*!'

The publication of the *Nouvelles Recherches* of Brudet was a severe blow for our bibliomaniac, and one which, without doubt, contributed to hasten his end. It made him lose at once the third of his cherished library. After that, he seemed disgusted with books and with life—he did not make a single further acquisition; but the Bulletin of Tschener from time to time still further thinned the already decimated ranks of his sacred battalion.

Jean-Népomucène-Auguste Pichauld, Count de Fortias, born the 29th October, 1770, at his château de Fortias, near Binche in Hainaut, died in the place of his birth, and in the chamber in which he first saw the light sixty-nine years before, the 1st September, 1839. Devoted entirely to his books, he had seen (or rather he had not seen) thirty years of revolutions and wars pass by, without abandoning for a moment his favorite occupation—without, as it were, going out from his sanctuary. For him the device should have been made: '*Vivam impendere libris*.'"

Catalogue

OF THE
Library of M. le Comte de Fortias.

N. B. It has been thought necessary to follow, in the impression of this catalogue, the manuscript inventory left by the proprietor of the collection, and to reproduce a part of the notes with which each article was accompanied. M. de Fortias catalogued his books *pile-mêle*, and without following any bibliographical system: for a collection so small, a classification would have been,

in fact, a useless matter. The interruption in the series of the numbers is caused by the works from time to time expelled from his shelves.

- 3 Brief discours d'un esprit, lequel, sous la forme d'un cerf, espouvanta moult la citez de Toloze. A Toloze, chez la veufve Colomier, 1619. Small 8vo, 77 pages, red morocco. (*Thouvenin.*)

This little book is by the famous demonographer Sebastien Michaelis. He speaks of it several times in his *Histoire admirable de la possession et conversion d'une pénitente*, etc., etc. Nouvelle édition, Lyons, 1623, 8vo. See page 291 et seq.

- 4 Relation d'un voyage fait en Artois, Flandres et Brabant, en 1625, par Henry de Tocquaille, gentilhomme poitevin. Orléans, Jean Rousseau, 1627, 12mo, pp. 292, violet morocco, with compartments, gilt edges. (*Vogel.*)

This Henry de Tocquaille is the son of the brave Captain Hercule de Tocquaille, whose intrepidity served Henry IV. so well at the battle of Ivry.

- 7 Histoire de la mort glorieuse du saint martyre (*sic*) Anneffens, décapité à Bruxelles le 19 de Septembre, 1719, par ordre du tiran (*sic*) Prié. 8vo, pp. 50, without place or date, old calf; two worm-holes in the lower margin.

- 8 Honnestes voluptez des plaisirs de la table démontrées péremptoirement, par maistre Bartholomé Brusile, escuier, avocat au Présidial d'Angers. Troye, chez J. Oudot, 1639. 12mo, pp. 149, old binding of red morocco, with the arms of Roquelaure, gilt edges.

- 9 Relation véritable de la surprinse de la ville de Montz en Haynaut, par le conte (*sic*) Lois de Nassau, without place or date, 4to, 15 leaves without numbers, green morocco, flamped, gilt leaves.

A curious pamphlet, containing particulars hitherto entirely unknown concerning this episode of our revolution of the fifteenth century.

- 11 Histoire des antiquitez et prérogatives de la ville de Bruges, contenant un grand nombre de chartes et documents inédits des plus curieux, par l'abbé Mouffi, prédicateur de S. A. R. Bruxelles, Ermens, 1767, 4to, pp. 722.

The abbé Mouffi has also composed a history of the château de Marimont, which I have searched for these twenty-five years. (Nov. 11, 1826.)

- 12 Infusion polyglotte par le moyen de laquelle les wallons acquerront une connaissance parfaite du bas-allemand en moins de six semaines, par V. D. H. Bruxelles, Voglet, imprimeur-libraire, 1829. 8vo, pp. 45, wood-cuts, unbound.

- 15 Bevis ac dilucida Flandriæ descriptio, per Judocum Antonium Makens, etc. Basilea, Jo. Oporinus, 1553. Small 8vo, pp. 124, citron morocco, gilt edges. (*Vogel.*)

This volume comes from the abbey of Saint Germain des Prés, at Paris. It belonged to the famous Hotman, and contains his signature and various marginal notes.

- 17 Constitution du royaume d'Ivetot, 1791. 32mo, pp. 97, without place (Paris), vellum. (*Courteval.*)

A parody upon the constitution of 1791.

- 19 Histoire de la Sainte-Ampoule, conservée en la métropole de Rheims, etc., par Dom Camusel. Rheims, imp. de Du-four, libraire juré, MDCCLII. 8vo, pp. 122, citron morocco, gilt edges.

The Journal of Verdun speaks of this work as having been totally destroyed.

- 23 Affiette et description de la terre et seigneurie de Rummen. Ensemble la lignée et descendance des seigneurs d'icelle terre, par Dom Cornelius Van Scheepdaal. Maëstricht, Jean Nypels, 1615. Small 12mo, pp. 88, with two plates representing the moneys of Rummen; a very rich old binding in purple

fat in, with the arms of Rummen, embroidered in silk and gold.

- 27 *Eméranciane, ou la succession*, par B. D. C. T. Leyde, 1714. 12mo, pp. 298, *green morocco, gilt edges*.

A romance, or perhaps a satire, of which I have not the key.

- 30 *Le Sardanapale de ce temps (à la sphère)* 1699. 12mo, pp. 304, *vellum*.

A satire written in Holland, against Louis XIV. This infamous piece is by the infamous and mysterious Corneille Bleffebois, who mentions himself in the *avant-propos*. (See, about this Bleffebois, the *Mélanges tirés d'une petite bibliothèque*, p. 368.)

- 31 *Points douteux et contestables dans les généalogies et descendances des principales familles des Pays-Bas*. (Par De Azvedo.) No place or date, folio, pp. 88, *half bound*.

- 35 *Poësies de Carême (du sieur Poisson)*, à la Trappe, chez Lafriture, (Mons, Henri Bottin) 1779. 12mo, pp. 264. *An unfinished volume, half bound, back and corners of blue morocco*.

By François Auguste Poisson, called *the poet*, born at Mons in 1725, and died in the same city, in 1788. The favorite style of this poet of Mons was satire and epigram, of which, too often, the malice formed the whole point. Not content with having carried and read his manuscript everywhere, Poisson, like others, wished to see himself in print during his life. Unhappily for his glory, the Council obtained information of this clandestine edition: and as some wigs of this respectable body were treated badly enough in his rhymes, they had the book seized before it appeared. My copy, the *only one* which escaped the general burning, comes from the author's heirs.

Poisson was as celebrated for his puns as for his verses; and to finish worthily, as he had lived, he wished to end with a *point*. While they administered the extreme unction to him, he cried out, "Pauvre Poisson, tu es f. . . , on t'accommode à l'huile."

- 36 *Evangile du citoyen Jésus, purgé des idées aristocrates et royalistes, et ramené*

aux vrais principes de la raison, par un bon sans-culotte. Arras, an iii de la République une et indivisible. 12mo, pp. 168. *An incomplete volume*.

This volume, which must not be confounded with the *evangile* of Toucquet, is the work of the famous Joseph Lebon. I received my copy from M. Du Rhin, of Arras, who had taken it from the printer, and saved it from the total destruction of the edition, which was not completed at the fall of the ferocious evangelist of the Convention.

- 40 *Mémoire justificatif des P. P. de l'oratoire de Jésus de Mons, indignement accusé d'hérésie; où l'on démontre la turpitude et les intrigues de leurs ennemis*. Small 4to, without place or date, pp. 94.

Very curious, and containing many personalities against the members of the magistracy of the times (about 1690). Bayle, in his letters, regrets not having been able to obtain this piquant piece.

- 43 *Les suites du plaisir, ou desconfiture du Grand Roi dans les Pais-Bat*. Au Ponent (Hollande), 1686. 12mo, pp. 152, plates, black morocco, gilt edges.

A libel of a disgusting cynicism on occasion of the fistula of Louis XIV. One of the plates represents *le derrière royal* under the form of a sun surrounded with rays, with the famous motto, *Nec pluribus impar*.

- 46 *Les géorgiques du cygne mantouan, traduites du Latin Virgilien et réduits en ryme François*. Ensemble un discours non moins récréatif à qui tiltre est, *Le Malvoisin*, par Libert Houthem, Illegois. A Mons en Haynau, chez Rutgher Velpius, 1580. 8vo, pp. vii. 128.

Still another work forgotten by M. Vanhasselt. Houthem is known by other works.

- 47 *Disputatio philosophica, qua anonymus probare nititur homines, antequam peccatum, sexum non habuissent*. Coloniz Allobr. apud J. Tornaesium, MDCVII. 4to, pp. 48, plates, half bound, uncut.

This work belonged to Leibnitz, and has his signature and many autograph notes.

chove, rue haute, à la Bible. 1610. 4to, 46 leaves and 12 plates; bound in old white vellum.

This little work by Vredius has remained unknown to all bibliographers. The plates represent 107 coins struck in Flanders from William Cliton down to Albert and Isabella.

With the same bookseller may be found the catalogue of pictures, medall, and various ancient and curious objects left by M. the Count de Portfas, the sale of which will take place the 15th of September, 1840.—Price: one franc.

Chinese Proverbs and Moral Maxims.

TRANSLATED BY JOHN FRANCIS DAVIS.

"Nor do APOPHYRISMS only serve for ornament and delights, but also for utility and civil use; as being the edge tools of speech, which cut and penetrate the knots of business and affairs."—LORD BACON.

1. In a long journey we know a horse's strength; so length of days shows a man's heart.

2. The spontaneous gifts of Heaven are of high value; but the strength of perseverance gains the prize.

3. In the days of affluence, always think of poverty; do not let want come upon you, and make you remember with regret the time of plenty.

4. Modesty is attended with profit; arrogance brings on destruction.

5. The growth of the mulberry-tree corresponds with its early bent.

6. As the scream of the eagle is heard when she has passed over; so a man's name remains after his death.

7. Doubt and distraction are on earth; the brightness of truth in heaven.

8. In learning, age and youth go for nothing; the best informed takes the precedence.

9. The world's unfavorable views of conduct and character are but as the floating clouds, from which the brightest day is not free.

10. Let every man sweep the snow from before his own doors, and not trouble himself about the frost on his neighbor's tiles.

11. He who can suppress a moment's anger, may prevent many days' sorrow.

12. The man of worth is really great, without being proud; the mean man is proud, without being really great.

13. In making a candle, we seek for light; in studying a book, we seek for reason's light, to illuminate a dark chamber; reason, to enlighten man's heart.

14. By learning, the sons of the common people become public ministers; without learning, the sons of public ministers become mingled with the mass of the people.

15. If you love your son, be liberal in punishment; if you hate your son, accustom him to dainties.

16. When you are happier than usual, you should be prepared against some great misfortune. Where joy is extreme, it precedes grief. Having obtained the imperial favor, you should think of disgrace; living in quiet, you should think of danger. When your glory is complete, your disgrace will be the greater; when your success is great, your ruin will be the deeper.

17. In security, do not forget dangers; in times of public tranquillity, be prepared against anarchy.

18. The fishes, though deep in the water, may be hooked; the birds, though high in the air, may be shot; but man's secret thoughts are out of our reach. The heavens may be measured, the earth may be surveyed; the heart of man only is not to be known.

19. Riches are what the man of worth considers lightly; death is what the mean man deems of importance.

20. When the man of a naturally good propensity has much wealth, it injures his advancement in wisdom; when the worthless man has much wealth, it increases his faults.

* "Qui nimis optabat honores,
Et nimis poscebat opes, aumerosa parabat
Excelsa turris tabulata, unde altior esset
Causis, et imbuisset præceps immane ruinæ."
JUVENAL, Sat. 1. 104.

- 69 Parallele des Juifs qui ont crucifié J.-C. leur Messie, et des François qui ont guillotiné Louis XVI, leur roi. 8vo, pp. 89, without place or date. (Mons, Monjot, 1794.) Half bound, morocco back.

This work is by Père Charles Louis Richard, Dominican, native of Blainville in Lorraine. It bore its author, aged eighty-four, his life. He was shot the 29th of Thermidor, year 2, in the grand place of Mons, in consequence of a judgment declared the evening before by the *seurs Bar, Desfille, and Lelièvre, jugeant révolutionnairement, en leur honneur et conscience* (p. 3).

Among the passages which were objected to, was the following: "*A la diff'rence près, d'entre la personne de Dieu et de Louis XVI., je soutiens et je vais démontrer que le crime des Français, qui ont guillotiné Louis XVI, leur-roi, surpasse infiniment celui des Juifs.*"

"It is proved," says the revolutionary *Areopagus*, "that the père Richard is entirely of contra-revolutionary principles, and of an outrageous fanaticism; that he is the enemy of Liberty and Equality, which the victorious arms of the French Republic have offered and brought us, and which he has sought to destroy by the propagation of opinions as erroneous as his expressions are injurious to the French people, to reason, and even to the *Supreme Being*."

The tribunal takes the part of Jesus Christ, in the matter of the injurious parallel. Such consideration on the part of these gentlemen was hardly to be expected.

A copy of the placard containing the judgment is joined to this volume.

- 71 La sauvette virginale, laquelle chante les divines perfections de la Sainte Vierge Marie, mère de Dieu, par le père Eustache, capucin. A Valenciennes, de l'imprimerie de Jan Vervliet, à la bible d'or, l'an mxcxxv. 8vo, pp. 274, elegant old binding in red morocco, with the arms of Lorraine.

With music, in the style of the *Pieùs à l'antique*, the *Philomèle saphirine*, and the *Requies à li, avec en deux*.

- 75 Corpus juris civilis, cum notis Gothofredi. Amstelodami, apud Elzevirios, mdcxliii. Folio. *Unique copy*, printed upon vellum, and divided into four vol-

umes, with titles printed expressly. A magnificent binding of red morocco, with compartments, and the arms of the States of Holland.

Upon one of the guards of the first volume, a note, in Dutch, says that this copy, the only one printed upon vellum, was made for the States of Holland, and at their own expense. The execution of this work is admirable; and it is perhaps the most beautiful book in existence. I bought it the 19th of February, 1862, of an Amsterdam Jew, for the small sum of two thousand florins. My friend Sir Richard Heber has frequently offered me a thousand pounds sterling for it.

- 76 Du pret à interet, dit Vfuré. Avranches, chez Jean Terbi, imprimeur, mdcclxxvii. 12mo, pp. 142; old binding of green morocco, gilt edges.

A manuscript note attributes this work to Père Félix Grebard, private secretary to the famous Huet, Bishop of Avranches. This Père Grebard is also the author of a very rare tragedy, *La Mort de Henry le Grand*, which I had also in my collection, but which I got rid of, having heard that M. J. Ketele, of Audenarde, had another copy.

- 78 Cornuelliiana, ou bons mots de M.^{re} de Cornuel. A Paris (Hollande), 1731. 12mo, pp. 76; half binding of morocco, uncut; a spot of ink on page 21.

- 79 Vijf bouken Boecij, de consolatie philosophie. At the end: Gheprent Taudenaerde, bij Arend de Keyser de vijfdien dach juli mccccxxvii. Small 4to, without numbers or catch-words; 205 leaves.

- 81 Mémoires de l'abbé de Vatteville, lequel fut successivement colonel, chartreux, bachelier, archevêque nommé de Besançon, etc., etc. A Cologne, chez Pierre Marteau, 1710. Small 12mo, pp. vii. and 324; brown calf.

- 83 Les amours du P. C. D. L. avec Madame de C. (du Prince Charles De Lorraine, avec Madame de Choiseul). Mari-

Those who know these three rules, know that by which they will insure their own safety in office.

50. A man's prosperous or declining condition may be gathered from the proportion of his waking to his sleeping hours.

51. Unfulfilled poverty is always happy, while impure wealth brings with it many sorrows.

52. The fame of men's good actions seldom goes beyond their own door; nor their evil deeds are carried to a thousand miles' distance.

53. The sincerity of him who assents to everything, must be small; and he who praises you inordinately to your face, must be altogether false.

54. Petty distinctions are injurious to rectitude; quibbling words violate right reason.

55. Though powerful medicines be nauseous to the taste, they are good for the disease; though candid advice be unpleasant to the ear, it is profitable for the conduct.

56. Though the life of man be short of a hundred years, he gives himself as much pain and anxiety as if he were to live a thousand.

57. If a man does not receive guests at home, he will meet with very few hosts abroad.

58. Where views and dispositions agree, the most distant will unite in friendship; where they disagree, relations themselves will soon be at enmity.

59. The evidence of others is not comparable to personal experience: nor is "I heard" so good as "I saw."

60. The three greatest misfortunes in life are, in youth to bury one's father; at the middle age to lose one's wife; and, being old, to have no son.

61. It being asked, "Suppose a widowed woman to be very poor and destitute, might she in such a case take a second husband?"—it was answered, "This question arises merely from the fear of cold and hunger: but to be starved to death is a very small matter, compared with the loss of her respectability."

62. Those who cause divisions, in order to injure other people, are in fact preparing pitfalls for their own ruin.

63. It is better to believe that a man *does* possess good qualities than to assert that he *does not*.

64. The mischiefs of fire, or water, or robbery, extend only to the body; but those of pernicious doctrines, to the mind.

65. The original tendency of man's heart is to do right: and if a due caution be observed, it will not of itself go wrong.

66. As it is impossible to please men in things, our only care should be to satisfy our own consciences.

67. He who at once knows himself and knows other, will triumph as often as he contends.

68. Eat your three meals in the day, and be forward to sleeping at night.*

69. Adversity is necessary to the development of men's virtues.

70. He who advances may fight, but he who retreats may take care of himself.

71. Those who respect themselves will be honorable; but he who thinks lightly of himself will be held cheap by the world.

72. Great promises are not followed by corresponding actions.

73. Speak of men's virtues as if they were your own; and of their vices, as if you were liable to their punishment.

74. Diligence is a treasure of inestimable price and purchase the pledge of security.

75. Menius said, "All men concur in despising a glutton, because he gives up every thing that is valuable, for the sake of pampering what is so contemptible."

76. Him, whose words are consistent with reason, and whose actions are squared by the rule of rectitude, what man shall dare to oppose?

77. As the light of a single star tinges the mountains of many regions, so a single unguarded expression affects the virtue of a whole life.

78. Though a poor man should live in the midst of a noisy market, no one will ask about him: though a rich man should bury himself among the mountains, his relations will come to him from a distance.

79. A single conversation across the table with a wise man, is better than ten years' mere study of books.

80. Prudence will carry a man all over the world; but the impetuous find every step difficult.

81. The scholar is acquainted with all things without the trouble of going out of doors.

* "Carpe, mortali, mea dona lectus,
Carpe, nec plantas alias require,
Sed satur panis, satur et foporis;
Cetera sperne."

82. If there be no faith in our words, of what use are they?

83. If there be a want of concord among members of the same family, other men will take advantage of it to injure them.

84. The same tree may produce sour and sweet fruit: the same mother may have a virtuous and vicious progeny.

85. Man is born without knowledge, and when he has obtained it, very soon becomes old: when his experience is ripe, death suddenly seizes him.

Notes on Neglected English Poets.

N. HOOKES.

AMONG the number of neglected English poets—a greater multitude than the ordinary reader of verse has any conception of—I know of none whose works are scarcer than N. HOOKES's, the author of *Amanda*. Single publications of some of the earlier poets (such men, for instance, as Thomas Churchyard, an interminable versifier) are considered scarce by bibliographers, and have commanded fabulous prices at the sales of famous libraries; but I question whether there are not more copies of them extant than of *Amanda*—a volume, says Shield, in his *Introduction to Harmony*, “almost as scarce as a manuscript.” I have hunted through all the collections at my command for an account of him, but can find none; Campbell, as far as I can learn, is the only historian of English Poetry who seems to have seen his poems, which, however, he did not read very carefully, judging by the slight fragment which he quotes in his generally excellent collection of “Specimens.” As few, if any, of the readers of **The Philobiblion** are likely to meet with the fair AMANDA, permit me to give you a page or two of gossip concerning her, and the unique work in which she is celebrated. It is a small volume—probably a

quarto in the olden time, but now a little below a duodecimo—containing 191 pages, exclusive of the title, dedication, and commendatory poems, which make 22 pages more, though they are not numbered. Here is the title:

AMANDA,

SACRIFICE

To an Unknown
GODDESSE,

OR,

A Free-will Offering
Of a loving Heart to a
Sweet-Heart.

By N. H. of Trinity-Colledge in CAMBRIDGE.

Unus & alter
Forsitan hæc spernet juvenis—
Sed quisquis es accipe chartas,
Scribe.

LONDON, Printed by T. R. and E. M. for
Humphrey Tuckey, at the signe of the black
Spread-Eagle, near St. Dunstons Church. 1653.

Facing the title is the frontispiece, a finely-executed steel engraving (not signed by the engraver), representing four Cupids, who bear upon their plump shoulders a large casket, or chest (probably intended for an altar), on the front of which is inscribed, “To an Unknowne Goddesse.” On this altar, if such it be, stands the symbolical heart, surrounded by flames, at which a fifth Cupid, hovering in the air, is lighting

Idea, Willoby in his *Ansa*, Griffin in his *Fidessu*, Habington in his *Castara*, and others whose names will at once recur to the students of old English poetry. The immediate prototype of Hookes I take to have been Cowley, whose collection of poems entitled *The Mistress* appeared in 1647, six years before the publication of *Amanda*. The difference between Cowley and Hookes is, of course, immense—the one showing himself a poet at all times, the other only at intervals, in occasional passages, or at most one or two single short poems. The defect of *The Mistress*, as a whole, it seems to me, is, that the pieces of which it is composed lack definiteness—are deficient in form and color, the sense of the picturesque in conception and grouping, and the true, the real, in sentiment—in fact, are merely so many utterances of imaginary feelings; the merits of *Amanda* are—not exactly the reverse of all this, but certain qualities which the mind seizes with more readiness and holds with a firmer grasp than it does most of the intangible idealisms of *The Mistress*. That the love which was intended to be shadowed forth in the former, was any more real than that in the latter, I do not believe. What I mean is, that, both passions being equally fictitious, Hookes has shown more poetic skill than Cowley, in that he has conceived his imaginary mistress with more distinctness—more clearly defining her and her perfections, the places in which he would have us see her—her pleasures, employments, and the like—in short, conducting himself as we may suppose a poetic lover to have done, making due allowances for the contagious bad taste of his time.

There are fifty-six different poems in *Amanda*, forty-five of which refer directly to the nymph in question. First we have three hymns (I suppose we may call them such); on *Beautie*, *Love*, and *Against Platonick Court-Love*, written in the worst

manner of "the metaphysical school," as Dr. Johnson called it—full of forced conceits, in which the point aimed at is frequently lost through over-refinement in language, which, by the way, is not over-refined itself, suggesting in several instances rather gross ideas. Then we approach *Amanda*, or rather the impressions she makes upon the poet, who praises her beauty, proclaims his love, and speculates on her mortality; after which we come to the lady herself, whom he sees, or thinks he sees, putting flowers in her bosom, and overhears singing and reading; who leaves him alone, who feasts with him, who pledges him, who drinks with him, and who smiles upon him. Then, one day of love being gone, her thoughts incline bedward, and she goes to her prayers, like a good girl: he beholds her at her devotions, and after them, and, naughty man that he is, sees her undressing herself, and in her bed, and finally asleep. Then another day dawns—

("How noiseless falls the foot of Time,
That only treads on flowers!")

and she awakes, and, after his morning salute, washes her hands, and walks in the garden; then she denies him something, probably a kiss. He next invites her to walk abroad, which she does, and is caught in a shower. The shadow of a rival crosses his path, and he mistrusts her love, after which he goes to see her picture (a Vandyke, of course). A dream follows; then a couple of madrigals on her dimples and her black eyes; then a poem in which she is compared to a number of famous beauties, most of whom are taken from Drayton's *Heroical Epistles*, which seem to have been great favorites with Hookes, who, in a later portion of his volume, has translated two of them—the Epistle of Rosamund to King Henry the Second, and his reply, into Latin verse; then, having fallen into "the way that ladies wish to be who love their lords,"

Cast off that drowfie mantle of the night,
And rise, *Amanda*, or 'twill ne'er be light,
Thy *beautie* only can drive night away,
Rise, rise, my *Fairest*, or we lose a day.

(To be continued.)

Life and Works

OF

MICHAEL SERVETUS.

MICHAEL SERVETUS (*Hispanicè*, SERVEDO) was born in the year 1509, at Villanueva, a town of Arragon, in Spain. Sometimes he called himself *Reves*, a word formed by the transposition of the name *Servedo* or *Servetus*, omitting the termination. He received the rudiments of his education at a monastery in his native province, after which he devoted himself to the study of the law at the University of Toulouse, which was then in deservedly high repute, as a place of education for those who were destined for the legal profession. But having heard of the breaking out of the Reformation, he betook himself to the study of the Scriptures, in the perusal of which he found many things at variance with the commonly-received faith. This discovery had such a powerful effect upon his mind, that he resolved to abandon the profession for which his friends had destined him, and devote himself to the dissemination of purer views of Christianity.

He commenced his labors in the south of France; but finding that his efforts were not attended with the success which he had anticipated, on account of the opposition of the priesthood in that country, he resolved to proceed to Germany, where greater freedom of opinion was allowed, and where the cause of the Reformation had already made considerable progress. Having left Toulouse, therefore, where he had been resident about three years, he travelled, by way of Lyons and Geneva, to Basle, in

Switzerland, intending to pass on to Strasburg the first convenient opportunity. During his stay at Basle he had several religious discussions with Œcolampadius, in which he argued against the doctrine of two natures in the person of Christ, denied that Jesus pre-existed as the Son of God, and contended that the Jewish prophets uniformly spoke of the Son of God in the future tense.

An idle story was propagated by the enemies of Servetus, that he visited Africa, and derived his religious notions from the Jews and Turks residing in that country. To this disposition on the part of his contemporaries, to rank him among Jews and Mahometans, Servetus alludes more than once, in the course of his writings. "Some," says he (*Dialog. de Trinitate*, l. ii. fol. 57), "are scandalized at my calling Christ *the prophet*. Because they happen not themselves to apply to him this epithet, they fancy that all who do so are chargeable with Judaism and Mahometanism, regardless of the fact that the Scriptures and ancient writers call him *the prophet*." It has been suggested that the circumstance of Servetus's having been born in Spain may have given currency to the above rumor, since that country, besides containing many persons of the Jewish persuasion, lies directly opposite to the coast of Africa, where Mahometanism is the prevailing religion: but it seems more probable that the charge originated in a perversion of passages, occurring in Servetus's own writings, in which he alludes familiarly to the Talmud and the Koran, speaks of the doctrine of the Trinity as affording matter for derision to the followers of Mahomet, and says that the Jews ridicule the folly of the Christians for their belief in this dogma, and are prevented by such blasphemies from acknowledging Jesus as the Messiah promised in their Law.

Servetus left Basle in 1530 or 1531; for he found that the doctrines which he taught

... were acceptable to the Protestants, than they had been to the Catholics in the south of France. From ... he proceeded to Strasburg, where he ... an interview with Bucer and Capito, who were then residing in that city. Capito, if we may judge from the silence of the writers who allude to this interview, saw little or nothing to censure in the opinions of Servetus; but Bucer appears, from a passage in one of Calvin's letters, to have been completely horror-stricken when he heard them, and to have publicly declared that the man who could hold such opinions deserved to have his bowels plucked out, and to be torn limb from limb. Servetus's stay at Strasburg was short. As his usual occupations were entirely of a literary nature, and he had no knowledge of the German language, he was unable to procure a livelihood in that city, and therefore soon quitted it, and returned to Lyons.

Before this time, he had been somewhat guarded in the dissemination of his opinions; for he repeatedly declared, in his supplicatory letters to the senate of Geneva, that his religious discussions in Germany were entirely confined to Œcolampadius, Bucer, and Capito. If, however, we are to give credit to Zelnner, Spanheim, and Beza, he was actively employed in diffusing his sentiments in France, as early as the year 1523. But at that time he was a boy of fourteen years of age, and it is scarcely credible that he should have commenced the office of reformer at so early a period of life as this. Bullinger fixes the time of his first appearance, as an avowed opponent of the doctrine of the Trinity, five years later: but he also seems to have fallen into an error, for Servetus's work *De Trinitatis Erroribus* was not published till 1531, before which time all that he had advanced upon the subject was in the way either of private conversation or correspondence with literary men.

When he was about to leave Basle, he consigned the above-mentioned work to the hands of Conrad Roufs, the printer, with a view to its publication: but Roufs, not being able to elude the vigilance of the Swiss clergy, sent the manuscript to Hagenau in Alsace, where it was printed under the immediate superintendence of its author, who had removed thither from Strasburg for that purpose. It found a ready sale, and was perused and approved by immense numbers, particularly in Germany. The majority of Christians, however, as might have been anticipated, joined in its condemnation. The leaders among the reformed party in Switzerland were apprehensive that its appearance might prejudice the cause of Luther and his associates, in the eyes of the Christian world. Œcolampadius, in a letter addressed to Bucer, and written August 5, 1531, says: "I have seen our Bernese friends this week, who desire to be remembered to you and Capito. The treatise *De Trinitatis Erroribus*, which has been seen only by some of them, has given very great offence. I wish you would write, and tell Luther, that the book was printed out of this country, and unknown to us. For, to say the least, it was an impudent thing to charge the Lutherans with ignorance on the subject of Justification. But that Photinian, or whatever else we may call him, fancies that no one knows any thing but himself. If he is not disowned by the Divines of our Church, we shall get into very bad repute. I entreat you especially to be watchful; and if you do it nowhere else, at least apologize for our Churches in your confutation addressed to the Emperor, however this beast may have crept in among us. He perverts every thing to suit his own purpose, merely to avoid the confession, that the Son is co-eternal and consubstantial with the Father; and it is he who undertakes to prove that the man Christ is the Son of God." Servetus's book was suppressed at

Ratisbon, A. D. 1532; and Ecolampadius, in compliance with the wishes of the magistrates of Basle, publicly denounced it as a pernicious work, in a speech delivered in the presence of the senate. He also wrote two letters to Servetus himself, in which he replied to the arguments contained in his book, and urged him to renounce his supposed errors.

Servetus now began to suspect that men's minds were not yet prepared for a full disclosure of the truth; and in order to allay the ferment which he had excited, he published, at Hagenau, A. D. 1532, *Two Dialogues on the Trinity*, in which he strove to soften down some of the expressions which he had used in his former work. At the beginning of these *Dialogues* he says: "I now retract all that I lately wrote against the received doctrine of the Trinity, not because it is false, but because it is imperfect, and composed by a child for the use of children. That my former book went forth into the world so barbarous, confused, and incorrect, must be ascribed to my own inexperience, and the carelessness of my printer." But Servetus's attempts to rectify the mistakes, to improve upon the style, and to elucidate the argument of his former publication, tended only to exasperate and inflame the minds of his opponents; and passages not unfrequently occur in the theological writings of his contemporaries, in which they inveigh with great bitterness against him and his doctrines. The Protestants of that age appear to have been seized with a pious horror at the thought of submitting the doctrine of the Trinity to the test of argument; and Servetus, who had not only done this, but done it in a bold and uncompromising spirit, brought down upon himself the whole weight of their vengeance. They feared that the agitation of this question would prejudice the cause of the Reformation in the eyes of their Catholic brethren; and labored, with all their might, to silence

those who had the temerity to transgress the prescribed bounds of Trinitarian orthodoxy. But the more discerning among them foresaw that, in spite of all the efforts which were made to put down Servetus, the great controversy, which he had started, would one day or other embroil the Christian world in disputes, of which it was impossible to predict the issue. Melancthon, writing to Camerarius on this subject, February 25, 1533, expresses himself in the following terms: "You ask my opinion about Servetus. I find him sufficiently acute and cunning in argument; but I cannot allow him the praise of solidity. He seems to me to labor under a confusion of ideas, and not to have very clear notions of the matter upon which he treats. On the subject of *Justification* he evidently ventures beyond his depth. With respect to the *Trinity*, you know I was always apprehensive that these things would sooner or later break out. Good God! what tragedies will this question excite among posterity—whether the Logos is an hypostasis, and whether the Holy Spirit is an hypostasis? I satisfy myself with those words of Scripture which command us to invoke Christ, which is to attribute to him the honor of divinity, and is full of consolation."

Servetus remained at Lyons between two and three years, and seems to have supported himself there as a corrector of the press. From Lyons he removed to Paris, where he took up the profession of medicine, to which he devoted himself with such assiduity, under the direction of Silvius, Fernel, and other eminent professors, that he was soon enabled to take his doctor's degree. It was during his residence at Paris, that he first became personally known to Calvin, with whom he was anxious to hold a religious discussion: but his own inclination being probably overruled by the advice of his friends, the discussion never took place. This was in the year 1534. It appears,

and all the over pluch of them the may have and keep together as a library when the have gathered them them together which is to be parted.

"and for them to take charge of all my mony and defray all as I have ordered in my other papers and any thing of mine the may the may take and god will and shall be ther reward the 8. mo. 1688. G. F.

"Thomas Lover and John Rous may asist you and all the Pasages and travild and suferings of frinds in the beging of the spreading of the troath which I have keep together will make a fine history and the may be had at Swarthmor with my other bookes and if the com to London with they papers then the may be had either at W. M. or ben Antrubs closet for it is a fine thing to know the beging of the spreading of the gospel after so long night of apostace since the Apofels days that now Christ reines as he did in the harts of his people glory to the lord for ever amen. G. F.

"The 8. mon. 1688.——Endorfed thus,

"For G. F. to be layed in the tranke at W. M. the 8. Mo. 1688."

(From *Phanix Britannicus*, London, 1732.)

Note on the First Folio Edition of Shakespeare.

"THAT the Printer, at least, intended to produce a correct work is proved by my friend Mr. Litchfield's copy. Page 193 was amended because it had been numbered 203; and 204 was corrected because *Cel.* had been printed instead of *Clo.* and *Clo.* instead of *Will.* He has the faulty leaves. I have heard of some other corrections. Mr. Amyot has 2 copies with very great differences. Page 166 M. of Venice called 160. Page 237 of All's well &c right, instead of 233, as it is in mine. Hamlet, p. 278, has 10 Errors, corrected in other Copies.—This page he supposes to be an un-

corrected Proof.—I think it a part of the impression subsequently amended.

"A copy at Longman's at the top of P. 333—Othello, has the words "and Hell gnaw his bones"—instead of the proper first line of Roderigo's speech.

"At Arch's in Cornhill, a genuine Title page bears the date 1622! My opinion from all this is, that a small number was at first printed, and the Prefs kept standing. Errors were then corrected as they were discovered. Indeed it is proved beyond a doubt, by the circumstance of there being no differences in any but the corrected parts of the Pages—had they been cancelled, and recomposed, the printer's work would have exhibited many, easily discernible."

The above is copied from a MS. written by James Boaden in 1821, and forms a supplement to the note published in last month's *Philobiblion*.

S. W. P.

REMOVAL.—The publication office and bookstore connected with *The Philobiblion* have been removed from No. 51 to No. 64 Nassau street.

Messrs. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devises*. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at \$2.00 each;
100 on large paper, at \$4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to \$2.50 for the small-paper copies, and \$5.00 for the large-paper copies.

Messrs. PHILES & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of OLD ENGLISH POETRY. The next volume in the series will be: "*England's Melton*."

The Philobiblion

A MONTHLY
BIBLIOGRAPHICAL
Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

VOL. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.
MDCCCLXIII.

taine entered into court, accompanied by M. Germain Colladon; and passages were produced from the writings of Servetus, in confirmation of the charges alleged against him. But when they had gone through the first eleven articles, the court adjourned to the following day. In the mean time, La Fontaine presented a petition to the judges, in which he besought them to demand from Servetus a distinct, categorical answer to each separate article; and requested that if, on examination, they should be satisfied of his guilt, and think it right to prosecute him by their attorney, they would issue a declaration to that effect.

The next day (August 17th), La Fontaine and Colladon referred to two letters of Œcolampadius, and two passages in the writings of Melanchthon, for the purpose of proving that Servetus had been condemned in Germany; to which he replied, that Œcolampadius and Melanchthon had indeed written against him, but that no definitive sentence had been pronounced. On the third article, a passage was produced from Servetus's preface to *Ptolemy's Geography*, containing an alleged calumny against Moses, respecting the fertility of Palestine; and other passages from his notes on Isaiah vii., viii., and liii. On the sixth article, passages were quoted from the *Christianismi Restitutio* (fol. 22 to 36), in which he calls the Trinity a *Cerberus*, a *dream of St. Augustine*, and an *invention of the Devil*; and believers in it, *Tritheists*. On the same day his accusers brought forward several passages from his printed books, and manuscripts, containing alleged heretical expressions; and upon the thirty-seventh article, they produced a manuscript letter of Servetus to M. Abel Pepin, a minister of Geneva, written more than six years before his apprehension, and a copy of Calvin's *Institutions*, the margin of which was covered with notes in Servetus's own handwriting. To such of these articles as ap-

peared to him to require special notice, he replied; and on the same day he admitted that his printer had sent several copies of the *Christianismi Restitutio* to Frankfort.

On the 21st of August, his accusers produced in court a letter of Balthasar Arnollet, the printer of his *Christianismi Restitutio*. This letter was written on the preceding 14th of July, and addressed to James Bertet, at Châtillon. The writer informs his friend that Guérout, who had corrected the press, when the above work was printed, concealed from him the errors which it contained; and even expressed a wish to translate it into French. Arnollet further requests Bertet to go to Frankfort, stop the sale of the copies which were lying there, and cause them to be destroyed. When this letter had been read, Calvin entered the court, attended by all the ministers of Geneva; and after a long discussion with Servetus respecting the opinions of the Fathers, he and his brother-ministers retired. Calvin had brought with him copies of the writings of Tertullian and Irenæus, and the Epistles of Ignatius, the use of which, after he had left the court, was allowed to Servetus. The accused was also furnished with pen, ink, and paper, to draw up a petition, which he presented to his judges on the day following.

On the 23d of August, Servetus was brought to the bar, and interrogated by the procureur-general, who exhibited thirty new articles against him, relating chiefly to his personal history.

On the 28th of the same month, the lieutenant brought in thirty-eight articles, about which he desired that the prisoner might be examined. These articles were subjoined to a long preamble of the procureur-general, the design of which was to show that Servetus ought to be put to death.

On the last day of the month of August, the syndic and council of Geneva received

from the vice-bailiff and the King's ey at Vienne, dated the 26th of the month, thanking them for their vigil in apprehending Servetus, and for de-
3 him as their prisoner; and request-
em to send him back to Vienne, in
that they might carry into execution
entence against him. This day was
employed in interrogating Servetus
tters arising out of the subject of this

the 1st of September, he was asked
ntion the names of those who were
t to him in France, but declined.
ie same day Calvin again made his
ance in court; and was commanded
judges to extract several propositions,
for word, from Servetus's book—to
Servetus was required to return a
a reply in Latin.

the next time that Servetus was brought
his judges was the 15th of Septem-
and on that day a *Reply*, which Cal-
d drawn up during the intervening
ht, was delivered to him. This re-
composed with great art, and does
credit to the talent and ingenuity of
. Servetus, however, took no fur-
otice of it, than to make several brief
eary remarks, expressive, for the most
of the extreme contempt which he
its author. In one of these notes
s, "In a cause so just I am firm, and
not the least fear of death."

the council having asked the advice of
ntons of Zurich, Berne, Basle, and
haufen, the magistrates of each of
cantons sent in a written reply, in
they recommended that a severe ex-
should be made of Servetus, in order
er others from the propagation of
dangerous heresies. The letter from
was written last, and bore date Octo-
e 12th; but it does not appear that
embers of the council had made up
minds, as to the nature of Servetus's

punishment, till the 23d of that month.
He was at length condemned, on the 26th
of October, to be burnt to death before a
slow fire; and on that day Calvin (*Epistle*
161) wrote to his friend Farel, of Neuf-
châtel, as follows:

"The messenger has returned from the Swift
They all, with one consent, declare that Servetus
has now revived the impious errors by which Satan
formerly disturbed the Church, and that he is a
monster not to be endured. Those of Basle are
discreet. Those of Zurich are the most earnest of
all; for they describe in emphatical terms the he-
inousness of his impiety, and exhort our senate to
use severity. Those of Schaffhausen approve. The
letter of the Bernese ministers, which is also to the
purpose, is accompanied by one from the senate,
by which our magistrates have been not a little
encouraged. Cæsar, who is a comical man, after
feigning illness for three days, came into court at
length, in order to acquit that wretch; for he was
not ashamed to propose that the matter should be
referred to the Council of Two Hundred. He has
been condemned, however, without dispute. His
execution will take place to-morrow. We have
endeavored to change the kind of death, but to no
purpose. Why we failed, I will tell you when I
see you."

The person called "Cæsar" in the above
extract, was Amadeus Gorreus, or Perrin,
one of the magistrates of Geneva, who
wished to befriend Servetus, and, in con-
junction with a few other members of the
senate, made a desperate effort to save his
life. Had the case been referred, as Gor-
reus proposed, to the Council of Two Hun-
dred, Servetus would probably have escaped
with his life: but the magistrates decreed
that it should be otherwise.

The execution took place, as Calvin an-
nounced, the day after his letter was writ-
ten; and Farel was present at it. But the
distance was too great for him to have re-
ceived this letter before he left Neuchâtel,
and to have acted upon the information
which it contained. Some other friend,
therefore, knowing his appetite for hereti-
cal blood, had probably conveyed to him

earlier intelligence of the decision of the magistrates; and he hastened to witness the execution.

Soon after the apprehension of Servetus, Calvin had expressed a hope, in a letter to Farel (*Epistle* 152), written August the 20th, that he would be adjudged guilty of the capital offence, but that some less barbarous kind of death would be substituted for the punishment usually inflicted upon heretics: ("Spero capitale faltem fore judicium; poenæ vero atrocitatem remitti cupio.") Farel replied to this letter (*Epistle* 155) on the 8th of September, and the following is an extract from his answer:

"It is a wonderful dispensation of God, in the case of Servetus, that he should come thither. Would that he may repent, though late. It will indeed be a mighty thing, if he dies a true penitent, undergoing only one death, who deserves to die ten thousand times over; and if he strives to edify all present, who has made it his business to pervert many, both dead and living, as well as those who are yet unborn. The judges will be very cruel, very unjust to Christ, and the doctrine which is according to godliness, and real enemies of the Church, if they are not moved by the horrible blasphemies with which so vile a heretic assails the Divine Majesty, and has endeavored to undermine the Gospel of Christ, and to corrupt all the Churches. But I hope that God will cause those who receive praise for inflicting just punishments on the perpetrators of theft and sacrilege, to act in this case so as to merit applause, by taking away the life of one who has so long obstinately persisted in his heresies, and brought so many to destruction. In wishing for a less barbarous kind of punishment, you perform a friendly office to a man who has been your greatest enemy. But I beg that you will act in such a manner, that no one may dare rashly to promulgate new doctrines, and unsettle all things with impunity, for so long a time as this man has done."

The conclusion of the sentence passed upon Servetus was as follows:

"Having God and his Holy Scripture before our eyes, in the name of the Father, and of the Son, and of the Holy Ghost, by this our definitive sentence, which we here give in writing, we condemn thee, Michael Servetus, to be bound, and

carried to the Lieu de Champel, and there to be tied to a stake, and burnt alive with thy book, written with thine own hand, and printed, till thy body is reduced to ashes: and thus shalt thou end thy days, to serve as a warning to others who are disposed to act in the same manner. And we command you, our lieutenant, to cause our present sentence to be carried into effect."

The officer charged with this commission was not slow in executing it; and a bloodier page does not stain the annals of martyrdom, than that in which this horrible transaction is recorded.

On the morning of the 27th of October, 1553, the day after the above sentence was passed, Farel visited Servetus in prison, and strenuously urged him to recant; but Servetus, in reply to Farel's repeated solicitations, implored him to produce one solitary passage of Scripture in which it is stated that Christ was called "the Son of God," before the birth of the Virgin Mary; and though he was fully alive to the awful situation in which he stood, and knew that he would be shortly summoned into the presence of his final Judge, neither threats nor enticements could prevail upon him to retract, or to admit that Christ is the Eternal God.

When he was led to the place of execution, he repeatedly cried out, "O God! save my soul! O Jesus, Son of the Eternal God! have pity on me!"

As soon as he came in sight of the Lieu de Champel, he prostrated himself on the earth, and continued for some time in fervent prayer to God. While he was thus employed, Farel, addressing himself to the people, who had flocked together in great crowds to witness the execution, said, "Behold the power of Satan, when he has taken possession of his intended victim! This is a learned man; and a similar fate might have been yours." Servetus now rose from the earth, and Farel urged him to address the assembled multitude, probably in the delusive hope that he might be induced, at

the last moment, to retract. But Servetus still continued to invoke the name of the Almighty; and when Farel persisted in urging him to speak, he asked him what he could say different from what he had already said. Farel then inquired of Servetus whether he had no wife or children, whom he intended to remember in his will. But Servetus, who was an unmarried man, and whose property had been seized upon by his persecutors and confiscated, was silent. Farel now urged him to invoke the Eternal Son of God, which he repeatedly refused to do. "Yet," says one of his biographers, "he advanced nothing in defence of his doctrine, but suffered himself to be led away to punishment." This silence Calvin alleges as a proof of Servetus's obstinacy, or, as he himself phrases it, "of his beastly stupidity."

The pile consisted of wooden billets, intermingled with green oaken fagots, still in leaf. Servetus was fastened to the trunk of a tree fixed in the earth, his feet reaching to the ground; and a crown of straw and leaves, sprinkled over with brimstone, was placed upon his head. His body was bound to the stake with an iron chain, and a coarse twisted rope was loosely thrown round his neck. His book was then fastened to his thigh; and he requested the executioner to put him out of his misery as speedily as possible. The pile was then lighted, and he cried out in so piteous a tone as to excite the deep and earnest sympathy of the spectators. When he had suffered for some time, a few of them, from feelings of compassion, and with a view to put an end to his misery, supplied the fire with a quantity of fresh fuel, while the unhappy man kept exclaiming, "Jesus, thou Son of the Eternal God! have pity on me!"

"At length," says a manuscript account, "he expired, after about half an hour's suffering." Peter Hyperphrogenus, however, testifies that the sufferings of Servetus were

greatly protracted, in consequence of a strong breeze, which scattered the flames; and that, at last, there was scarcely sufficient fuel left to enable the executioner to carry the sentence into effect. He adds, likewise, that Servetus was writhing about in the fire between two and three hours; and that he began at length to exclaim, "Wretched me! whom the devouring flames have not power to destroy!"

Minus Celsus relates that the constancy of Servetus, in the midst of the fire, induced many to go over to his opinions; and Calvin makes it an express subject of complaint that there were many persons in Italy who cherished and revered his memory. Some writers have stepped forward, in our own day, and defended the part which Calvin took in the prosecution of Servetus. Among other recent apologists of the stern Genevese reformer, M. Albert Rilliet and the Rev. W. K. Tweedie stand conspicuous; but their arguments have been ably and triumphantly refuted by a well-known writer in the *Christian Reformer* for January, 1847 (pp. 1-21).

(To be continued.)

—o—

Notes on Neglected English Poets.

N. HOOKES.—(Continued.)

To AMANDA going to Prayer.

STAY, stay, *Amanda*, take a wish from me,
And bless a cushion with thy softer knee;
Thither are all those Virgin-Angels gone,
Who strew their wings, for thee to kneel upon,
Those pretty pinion'd boyes, fat, plump, and faire,
Who joy to be the *Ecchoes* of thy prayer.
Those golden *Cupids* fall'n in love with thee,
Thy little *Nuncios* to thy Deitie.

Pretty *Amanda*, *Dearest*, pretty, stay,
The Cushion, wench! where art? come bring't
away;
You use your *Mistress* kindly; here, my *love*,
Come kneel upon't, and kneel to none but *you* :

What o'th' bare boards ! no sure it cannot be,
 Look how they sink, and will not smite thy knee;
 They dare not sinne so farre (my Dear) to presse
 That flesh, and make it know their stubbornesse,
 Were there no bones within, thou should'st com-
 mand

Under each bended knee thy lover's hand;
 Nay, my *Amanda*, take my better part,
 And at thy prayers kneel upon my heart.

To AMANDA walking in the Garden.

And now what *Monarch* would not *Gard'ner* be,
 My faire *Amanda's* stately gate to see;
 How her feet tempt ! how loft and light the treads,
 Fearing to wake the flowers from their beds !
 Yet from their sweet green pillows ev'ry where,
 They start and gaze about to see my *Faire* :
 Look at yon flower yonder, how it grows
 Sensibly ! how it opes its leaves, and blowes,
 Puts its best *Easter-clothes* on, neat and gay !
Amanda's presence makes it *holy-day* :
 Look how on tip-toe that faire *lilie* stands
 To look on thee, and court thy whiter hands
 To gather it ! I saw in yonder croud
 That *Tulip-bed*, of which *Dame-Flora's* proud,
 A short dwarfe flower did enlarge its stalk
 And shoot an inch to see *Amanda* walk ;
 Nay, look, my *Fairest*, look how fast they grow !
 Into a scaffold method spring ! as though
 Riding to *Parlament* were to be seen
 In pomp and state some royal am'rous Queen :
 The gravel'd walks, though ev'n as a die,
 Left some loose pebble should offensive lie,
 Quilt themselves o're with downie moose for thee,
 The walls are hang'd with blossom'd tapestrie ;
 To hide her nakedness when look't upon,
 The maiden fig-tree puts *Ewes* apron on ;
 The broad-leav'd *Sycamore*, and ev'ry tree
 Shakes like the trembling *Aspe*, and bends to thee,
 And each leaf proudly strives with fresher aire,
 To fan the curled tresses of thy hair ;
 Nay, and the *Bee* too, with his wealthie thigh,
 Mistakes his *hive*, and to thy lips doth flie ;
 Willing to treasure up his *honey* there,
 Where *honey-combs* so sweet and plenty are ;
 Look how that pretty modest *Columbine*
 Hangs down its head to view those feet of thine !
 See the fond motion of the *Strawberrie*,
 Creeping on th' earth to go along with thee !
 The lovely *violet* makes after too,
 Unwilling yet, my *Dear*, to part with you ;
 The *knot-grasse* and the *dazies* catch thy toes
 To kiss my *Faire ones* feet before she goes ;

All court and wish me lay *Amanda* down,
 And give my *Dear* a new green flower'd gown.
 Come let me kisse thee falling, kisse at rise,
 Thou in the *Garden*, I in *Paradise*.

On AMANDA's black eye-browes.

Near to an eye that sparkles so,
 Tis strange so dark an hair should grow
 Upon a skin so white and faire,
 Tis strange there is so black an hair,
 At first 'cause it so near doth lie,
 I guest 'twas Sunne-burnt with thine eye,
 But then I thought if so it were,
 Twould melt the snow which lies as near,
 And scorch and make those lilies die,
 Upon the shuttings of thine eye,
 And those fresh roses to which grow,
 Upon thy sweeter cheeks below.
 Then I conceiv'd that there might be,
 In those black browes a mystery,
 That *Venus* for *Adonis* sake,
 Commanded nature thus to make.
 (A pretty strange conceited thing)
 Two arches of a mourning ring.
 Thence 'tis that those black haire do grow,
 Thence are thy browes enamel'd so.

To AMANDA on her dimples.

Whene're I let my meditations flie,
 And give them wings to take their libertie,
 Like the neat *Cyprian* bird, the cleanly Dove,
 Which no fowl flogen's tenement doth love,
 But a faire stately house, and nere forsakes,
 The pleasant fabrick to which once it takes
 So my thoughts flie, (from whence they ne're will
 part)
 To th' comely mansion of a candid heart ;
 Each winged thought to thee, *Amanda*, flies,
 And under th' crystal windowes of thine eyes,
 Lights on thy damask cheeks, where they do play
 The wooing turtles winding every way,
 Till by young *Cupids* craft they're taken in,
 Love's dimpled pitfalls of thy cheeks and chin,
 Three nests of new-flown smiles on roses near,
 To which a thousand unflegg'd *Angels* are,
 Chirping pin-feather'd, picking *Cherubs* sit,
 Sweet blushing Babes playing at cherrie-pit,
 Some win and smile, some lose their cherries, then
 Down to thy lips, and gather fresh agen,
 Sweet kissing lips, which all the winter shew
 The ripest cherries, and their blossoms too,

Kindly embrac't and kist the *smiling boy*,
And whil'st they kist, my *Sweet-heart* leap't for
joy;

Then could my jocant *soul* no longer stay,
But straight to bring the *newes* came *post* away:
Her flight was swift, and with her lovingly
She brought along, [most willing companie]
Amanda's soul, so loth to part they were;
The best on't is, she left a *Cupid* there.

On AMANDA'S dimples.

Once more I'm fall'n into an extasie!
How I could gaze, gaze till I've lost my eye!
Gaze on those dimples in thy cheeks and chin,
Where the three *Graces* play at in and in:
Three sacred vaults within whose rose wombes,
Sweet *Venus* all her pretty smiles entombes;
Babes which born laughing, laughing live and die,
Then are interr'd within thy rosarie:
They haunt thy lovely cheeks, and here and there,
Their smiling ghosts appearing disappear;
Each from his head hath hanging down to's feet,
A lillie leaf in stead of's winding sheet;
Shrouded in damask rose from top to toe,
About thy dimples they passe to and fro,
Still to thy dimples little shades do come,
Thinking thy dimples their *Elysium*;
And I my selfe finde such an *Eden* there,
Such heav'nly features, Heav'n so ev'ry where,
That with a willing heart I could resigne,
My clay to th' dust and shut my dying eyne;
Might my soul be when from my Corps it flies,
Amanda's Saint, and she its *Paradise*.

Christian Names.

(From CAMDEN'S Remaines.)

NAMES called in Latine, *Nomina quasi Notamina*, were first imposed for the distinction of persons, which we call now Christian names: After for difference of families, which we call Surnames, and have been especially respected as whereon the glory and credit of men is grounded, and by which the same is conveyed to the knowledge of posterity.

Every person had in the beginning one onely proper name, as among the Jews, *Adam*, *Joseph*, *Salomon*; among the Ægyptians, *Anubis*, *Amasis*, *Busiris*; among the Chaldeans, *Ninus*, *Ninias*, *Semiramis*; among the Medians, *Astages*, *Bardanes*, *Arbaces*; among the Grecians, *Diomedes*, *Uljises*, *Orestes*; among the Romans, *Romulus*, *Remus*,

Fastulus; among the old Gauls, *Litavinus*, *Carvarillus*, *Divitianus*; among the Germans, *Ariovistus*, *Arminius*, *Nassus*; among the Britains, *Cassibelan*, *Caratac*, *Calgac*; among the antient English, *Hengest*, *Ælla*, *Kenric*; likewise all other Nations except the savages of Mount *Atlas* in *Barbary*, which were reported to be both nameless and dreamless.

The most antient Nation of the Jews gave the name at the Circumcision the eight day after the nativitie; the Romans to females the same day, to males the 9. day, which they called *Dies lustricus*, as it were the cleansing day, upon which day they solemnized a feast called *Nominalia*, and as *Tertullian* noteth, *Fata scribenda advocabantur*, that is, as I conceive their nativitie was set. And it was enacted by the Emperour *Antoninus Philosophus*, that all should enter their childrens names on records before Officers thereunto appointed. At what time other Nations in antient times gave names I have not read: but since Christianitie, most Nations for the time followed the Jews, celebrating baptism the eight day after the birth, onely our Ancestours in this Realm, untill latter time baptized, and gave names the very birth day, or next day after, following therein the counsell of *S. Cyprian*, in his 3. Epistle *Ad Fidum*. But the Polonians gave name in the seventh year, at which time they did first cut their childrens hair.

The first imposition of Names was grounded upon so many occasions, as were hard to be specified; but the most common in most antient times among all Nations, as well as the Hebrews, was upon future good hope conceived by parents of their children, in which you might see their first and principall wishes toward them. Whereupon *S. Hierom* saith, *Votiwa & quasi ob virtutis auspicii imponuntur vocabula hominib. & appellatiwa vertuntur in propria, sicut apud Latinos, Victor, Probus, Castus, &c.* And such hopefull luckie names called by *Cicero*, *Bona nomina*, by *Tacitus*, *Fausa nomina*, were ever first enrolled and ranged in the *Romane* Musters; first called out to serve at the first sacrifices, in the foundation of Colonies, as *Statorius*, *Fausus*, *Valerius*, which implied the persons to be stout, happie, and valorous. As contrariwise *Atrius Umber* is accounted in *Livie*, *abominandi ominis nomen*, an abominable name, for that it participated in signification with dismall darknets, dead ghosts, and shadows. And you remember what *Plautus* saith of one, whose name was *Lycus*, that is, a *Greddie Woolf*.

*Vosmet nunc facite conjeturam ceterum,
Quid id sit hominis, cui Lycus nomen fuit.*

Yea, such names were thought so happy and so fortunate, that in the time of *Gaius* one *Regilianus*, which commanded in *Illyricum*, got the Empire there, onely in favour of his name. For when it was demanded at a supper from whence *Regilianus* was derived, one answered à *Regno*, another began to decline *Rex*, *Regis*, *Regi*, *Regilianus*; whereat the souldiers (which in all actions are forward) began with acclamation, *Ergo potest Rex esse*, *Ergo potest regere*, *Deus tibi regis nomen impetit*: and so invested him with imperiall robes. In this Isle also at *Silchester* in Hampshire, *Constantinus* a militarie man of some reputation, in hope of his luckie name, and that he would prove another *Constantinus Magnus* to the good of the people, was by the Britan Armie proclaimed Emperour against *Honorius*: who exploited great matters in his own person in *Gallia*, and by his son in *Spain*. So in former times the name of *Antoninus* in remembrance of *Antoninus Pius*, was so amiable among the *Romans*, as he was supposed unfit for the Empire, who bare not that name, untill *Antoninus Elagabalus* with his filthie vices distained the same. We reade also that two Ambassadours were sent out of *France* into *Spain*, to King *Alphonse* the ninth, to demand one of the daughters that he begat of the daughter of King *Henry* the second of *England*, to be married to their Sovereign King *Lewis* the eight: one of these Ladies was very beautifull called *Vrraca*; the other not so beautifull; but named *Blanche*. When they were presented to the Ambassadours, all men held it as a matter resolved that the choice would light upon *Vrraca*, as the elder and fairer: but the Ambassadours enquiring each of their names, took offence at *Vrraca*, and made choice of the Lady *Blanche*, saying, That her name would be better received in *France* than the other, as signifying fair and beautifull, according to the verse made to her honour.

Candida, candescens candore, & cordis, & oris.

So that the greatest Philosopher *Plato* might seem, not without cause, to advise men to be carefull in giving fair and happy names: as the *Pythagoreans* affirmed the minds, actions, and successes of men to be according to their *Fate*, *Genius*, and *Name*. One also well observeth that these seven things; Vertue; good Parentage; Wealth, Dignity, or Office, good Presence, a good Christian name, with a gracious Surname, and seemly attire do especially grace and adorne a man. And accordingly saith *Panormitan*; *Ex bono nomine oritur bona præsumptio*. As the common proverb, *Bonum nomen, bonum omen*.

For which respect the antients were not a little studious in giving such names to their Children, as a learned Spaniard* hath well observed——
La Custome des anciens estoit (saith he) de bailler volontiers a leurs Infans, des noms ou surnoms bien sonnans, estimans que cela leur acquerroit grace envers les hommes, & que un beau nom revenoit a la personne quelque marque ou impression, conformé a ce que par icelui estoit signifie.

The divell nevertheless who alwaies maligneth God and goodnes, wrought by crueltie of *Valens* the Emperour the destruction of many men of worth, who had happie names beginning with *Theo*, signifying God, as *Theodorus*, *Theodoretus*, *Theodosius*, &c. For that divers curious companions had found by the falling of a ring, magically prepared, upon those letters onely of all the *Alphabet*, graven in a charger of sundry metals, and set upon a Laurell trivet; that one who had his name beginning with *Theod*, should succeed in the Empire. Which was verified in *Theodosius* not long after.

In times of Christianitie the names of most holy and vertuous persons, and of their most worthy progenitours were given to stir up men to the imitation of them, whose names they bare. But succeeding ages (litle regarding *S. Chrysostom*'s admonition to the contrary,) have recalled prophane names, so as now *Diana*, *Cassandra*, *Hippolitus*, *Venus*, *Lais*, names of unhappy disaster are as rife somewhere, as ever they were in *Paganism*: Albeit in our late reformation, some of good consideration have brought in *Zachary*, *Malachy*, *Josias*, &c. as better agreeing with our faith, but without contempt of countrie names (as I hope) which have both good and gracious significations, as shall appear hereafter.

Whereas in late years Surnames have been given for Christian names among us, and no where else in Christendome; although many dislike it, for that great inconvenience will ensue: nevertheless it seemeth to proceed from hearty good will, and affection of the godfathers to shew their love, or from a desire to continue and propagate their own name to succeeding ages. And is in no wise to be disliked, but rather approved in those, which matching with heirs general of worshipfull antient families, have given those names to their heirs, with a mindful & thankful regard of them, as we have now, *Pickering Wotton*; *Grewill Varney*; *Buffingburne Gowdy*; *Calthorpe Parker*; *Penfall Brocas*; *Fits-Raul Chamberlaine*, who are the heirs

* *Hist. de Espagne per Loys de Mayerne Turquet*
p. 286.

of Pickering, Buffingburne, Grewill, Calthorp, &c. For beside the continuation of the name, we see that the self name, yea, and sometime the similitude of names doth kindle sparkles of love and liking among meer strangers.

Neither can I beleve a wayward old man, which would say, that the giving of Surnames for Christian names first began in the time of King Edward the first, by such as would be Godfathers, when they were more than half fathers, and thereupon would have perfwaded some to change such names at the Confirmation. Which (that I may note by the way) is usuall in other Countries, as we remember two sons of King Hen. the second of France, christened by the names of Alexander and Hercules, changed them at their Confirmation into Henry and Francis.

But two Christian names are rare in England, and I only remember now his Majesty, who was named Charles James, as the Prince his son Henry Frederic; and among private men, Thomas Maria Wingfield, and Sir Thomas Posthumus Hobby. Although it is common in Italy to adjoyn the name of some saint, in a kind of devotion to the Christian name, as Johannes Baptista Spinula; Johannes Franciscus Borhomeus; Marcus Antonius Flaminius; and in Spain to adde the name of the Saint on whose day the child was born.

If that any among us have named their children *Remedium amoris*, *Imago seculi*, or with such like names, I know some will think it more than a vanity, as they do but little better of the new names, *Free-gift*, *Reformation*, *Earth*, *Dust*, *Albas*, *Delivry*, *More fruit*, *Tribulation*, *The Lord is near*, *More triall*, *Discipline*, *Joy again*, *From above*, *Acceptance*, *Thankfull*, *Praise-God*, *Love-God*, and *Live-well*, which have lately been given by some to their children with no evill meaning, but upon some singular and precise conceit. That I may omit another more vain absurdity, in giving names and surnames of men, yea, and of the best Families to dogs, bears, and horses. When as we reade it was thought a capitall crime in *Pomposianus* for calling his base bondslaves by the name of grand Captains. Here I might remember how some mislike the giving of Parents names successively to their heirs, for that if they should be forced to prove descent, it will be hard to prove the *Doner* and the *Done* in *Formedon*, and to distinguish the one from the other.

It were impertinent to note here, that destinies were superstitiously by *Onomantia* deciphered out of names, as though the names and natures of men were futable, and fatall necessitie concurred herein

with voluntarie motion, in giving the name, according to that of *Ausonius* to *Probus*.

*Qualem creavit moribus,
Fussit vocari nomine,
Mundi supremus arbiter.*

And after, where he playeth with bibbing mother *Meroë*, as though she were so named because she would not drink meer wine without water, or as he pleasantly calleth it *Merum Merum*; for as he saith,

*Qui primus Meroe nomen tibi condidit, ille
Thefidæ nomen condidit Hyppolito.
Nam divinare est, nomen componere, quod sit
Fortunæ, morum, vel necis indicium.*

For *Hyppolitus* the son of *Theseus* was torn in pieces by his coach horses, according to his name. So *Agamemnon* signified he should linger long before *Troy*; *Priamus* that he should be redeemed out of bondage in his childhood; *Tantalus*, that he should be most wretched, because *Αγαι μένων* in the one, and *Ποτάμετος*, in the other, and *Ταλάντατος* in the third implieth such accidents unto them. Hither also may be referred that of *Claudius Rutilius*.

*Nominibus certis credam decurrere mores?
Moribus aut potius nomina certa dari;*

But to confront Poet with Poet, our good *Epigrammaticall* Poet, old *Godfrey* of *Winchester* thinketh no ominous forespeaking to lie in names, in that to *Fausjus*.

*Multum Fausta tua de nobilitate superbis,
Quodque bono Faustus omne nomen habes,
Sed nullam nomen momenti, si licet omen.*

Memorable is that which may be observed out of history, how that men of the self same name have begun and ended great States and Empires: as *Cyrus* the son of *Cambyses* began the Persian Monarchy, *Cyrus* the son of *Darius* ruined the same. *Darius* the son of *Histaspes* restored it. And again, *Darius* the son of *Arjamis* utterly overthrew it. *Philip* the son of *Aminas* especially enlarged the kingdom of *Macedonia*; *Philip* the son of *Antigonus* wholly lost the same. *Augustus* was the first established Emperor of *Rome*; *Augustulus* the last; *Constantinus Magnus* born in this Isle first began the Empire of *Constantinople*; *Constantinus* the last left it to the Turks, and utterly lost the same, &c.

The like observation is,* that some names are

* *Suet. in Cai. Calig. ca. ult.*

unfortunate to Princes; As *Caius* amongst the Romans, *John*, in *France*, *England*, and *Scotland*; and *Henry* lately in *France*.

Such like curious observations bred the superstitious kind of Divination called *Onomantia*, condemned by the last generall Councell, by which the *Pythagoreans* judged the even number of vowels in names to signifie imperfections in the left sides of men, and the odde number in the right. By this *Augustus* the Emperour encouraged himself, and conceived good hope of victory, when as the night before the sea-battell at *Actium*, the first man he met was a poor wayfaring man driving his ass before him, whose name when he demanded he answered, *Eutyches*, that is, *Happyman*; and that his asses name was *Nicon*, that is, *Victor*. In which place when he accordingly had obtained the victory, he builded the City *Nicopolis*, that is, *The citie of victory*, and there erected brasen images of the man and his ass. By this *Theodatus* King of the *Goths*, when he was curious to know the success of his wars against the *Romans*, an *Onomanticall*, or *Name-wizard* Jew willed him to shut up a number of swine in little hog-sties, and to give some of them Roman names, to other *Gothish* names, with severall marks, and there to leave them to a certain day; At the Day appointed, the King with the Jew repaired to the hog-sties, where they found them onely dead to whom they had given the *Gothish* names, and those alive to whom they had given the Roman names, but yet with their bristles more than half shed. Whereupon the Jew fore told, that the *Goths* should wholly be discomfited, and the *Romans* should lose a great part of their forces. By this *Vespasian* was encouraged to take upon him the Empire, when coming to the Temple of *Serapis* at *Alexandria*, and being there alone at his devotion, he suddenly saw in a vision, one *Basilides*, a Nobleman of *Egypt*, who was then fourscore miles off. Upon which name of *Basilides* derived from *Basileus*, signifying a King, he assured himself of royaltie and the Empire which he then complotted for. As concerning this *Onomantia* a German lately set forth a Table, which I wish had been suppressed, for that the devill by such vanities, doth abuse the credulitie of youth to greater matters, and sometimes to their own destructions.

I cannot tell how you would like it, if I should but remember how the *Greeks* superstitiously judged them more happy, in whose names the numeral letters added together, made the greater sum, and therefore *Achilles* forsooth must needs vanquish *Hector*, because the numeral Greek letters rose to a greater number in his name than in the others.

Or how the amorous Romans kissed the Cup with a health so often at their meetings, as there were letters in their Mistres names, according to that of merrie *Martiall* of his two wenches, *Nævia* which had six letters, and *Jufina* that had seven in her name.

Nævia sex cyathis, septem Jufina bibatur.

Our Nation was far from those and such curious toys; therefore here will I overpass them and set down *Alphabetically*, the names which we now call Christian names; most usual to the English Nation, with their significations. For this is to be taken as a granted verity, that names among all Nations and tongues (as I partly noted before) are significative, and not vain senseless sounds. Among the *Hebrews* it is certain out of sacred Scriptures; *S. Hierem*, and *Phile*, likewise among the *Greeks*, *Romans*, *Germans*, *French*, &c. yea among the barbarous Turks, for among them *Mahomet* signifieth glorified or laudable, *Homer* lively, *Abdalla* Gods servant, *Seliman* peaceable, *Aymad* good, *Hanina* ready, *Neama* pleasant. And the savages of *Hispuniola* and all *America*, name their children in their own languages, *Glistering light*, *Sun bright*, *Gold bright*, *Fine gold*, *Sweet*, *Rich*, *Feather*, &c. as they of *Congo*, by names of birds, pretious stones, floures.

So that it were gross ignorance, and to no small reproach of our Progenitours, to think their names onely nothing significative, because that in the daily alteration of our tong the signification of them is lost, or not commonly known, which yet I hope to recover, and to make in some part known, albeit they cannot easily and happily be translated, because as *Porphyrie* noteth, Barbarous names (as he termeth them) were very emphaticall & very short. But in all the significations of these names, you shall see the good and hopefull respects which the devisers of the names had, that there is an *Orthotes* or certitude of names among all Nations according to *Plato*, & thereby perceive that many were translated out of the Greek and Latine. Withall we may make this fruit by consideration of our names, which have good, hopefull, and luckie significations, that accordingly we do carry and conform our selves; so that we fail not to be answerable to them, but be *Nostri nominis homines*, and *Φερώνομοι* as *Severus*, *Probus*, and *Aureolus* are called *Sui nominis imperatores*. And accordingly it seemeth to have been the manner at giving of names, to with the children might performe and discharge their names, as when *Gunttram* King of the French, named *Clotharius* at the font, he said; *Crescat puer, & hujus sit nominis executor.*

But before I proceed farther, this is to be noted. In most ancient times the Britans had here their peculiar names, for the most part taken from colours (for they used to paint themselves) which are now lost, or remain among the Welsh. Afterward they took Roman names when they were Provincials, which either remain corrupted among them, or were extinguished in the greatest part of the Realm, after the entrance of the English Saxons, who brought in the German names, as *Cridda*, *Penda*, *Oswald*, *Edward*, *Vohtred*, *Edmund*, &c. Then to say nothing of the Danes, who no doubt brought in their names, as *Suayn*, *Harold*, *Knute*, &c. The Normans conquest* brought in other German names, for they originally used the German tongue, as *William*, *Henry*, *Richard*, *Robert*, *Hugh*, *Roger*, &c. as the Greek names, *Ablabius*, *i. innocent*, *Aspasius*, *i. Delightful*, *Boethius*, *Symmachus*, *i. helper*, *Toxotius*, *i. Archer*, &c. were brought into Italy after the division of the Empire. After the Conquest, our Nation (who before would not admit strange and unknown names, but avoyded them therefore as unluckie) by little and little began to use Hebrew and sacred names, as *Matthew*, *David*, *Sampson*, *Luke*, *Simon*, &c. which were never received in Germany, untill after the death of *Frederike* the 2. about some 300. years since.

So that the Saxons Danish, Norman & British tongues, are the fittest keys to open the entrance for searching out of our antient names yet in use. For the Hebrew, I will follow the common tables of the Bible, which every one may do as well, and *Philo De nominibus mutatis*. For the Greek the best Glossaries with mine own little skil. For the Welsh I will sparingly touch them, or leave them to the learned of that Nation. But for old English names, which here are the scope of my care. I must list them as I may out of old English Saxon treatises, as I have happened upon here and there: and some conjecturally, referring all to the judgement of such, as shall be more happy in finding out the truth, hoping that probability may either please, or be pardoned by such as are modestly learned in histories and languages; to whose judgement in all humility I commit all that is to be said. For that they cannot but observe the diversity of names from the originall in divers languages, as how the French have changed *Petrus* into *Pierre*, *Johannes* into *Jehan*, *Benedictus*, to *Benoist*, *Stephanus* to *Estein*, *Radulphus* to *Raoul*: how the Italians have changed *Johannes* into *Gio-*

vanni, *Constans* into *Gostante*, *Christophorus* into *Christophano*, *Jacobus* into *Jacopo*, *Radulphus* into *Riduipho*, *Laurentius* into *Lorenz*. How the Welsh have altered *Joannes* into *Ewan*, *Aegidius* into *Silin*, *George* into *Sior*, *Lawrence* into *Lowris*, *Constantinus* into *Custenith*. How the English have changed *Gerrard* into *Garret*, *Albric* into *Aubry*, *Alexander* into *Sanders*, *Constantine* into *Custance*, *Benedict* into *Bennet*. How the English and Scottish borderers do use *Roby* and *Rob* for *Robert*, *Lokky* for *Luke*, *Johie* and *Janie* for *John*, *Christie* for *Christopher*; &c. That I may omit the Spaniard which have turned *John* into *Juan*, and *Jacobus* into *Jago*, and *Didacus* into *Diego*: as the Germans which have contracted *Johannes* into *Hanse*, and *Theoderic* into *Deric*. These and the like, whosoever will learnedly consider, will not think any thing strange; howsoever the unlearned will boldly censure it.

A DISSERTATION UPON PAMPHLETS.

In a Letter to a Nobleman.

[BY WILLIAM OLDYS.]

MY LORD,

THE Inclination you have expressed, to hear what might be said, in Behalf of those most numerous Productions of our Press, which we distinguish by the name of PAMPHLETS; and the present *Undertaking*, by the Compiler of *PHOENIX BRITANNICUS*, to Revive the most Excellent among them; has induced me thus briefly, to touch upon those Particulars which seemed most to attract your *Lordship's* Inquiry; hoping the Readiness of my Endeavour will atone for the Imperfections of my Performance; which, if it does not equal the Extensions of your Curiosity, may add to the Instances of your Candour: So that, where you find not Entertainment commensurate to your *Knowledge*, you will not fail of Exercise correspondent to your *Goodness*.

* *Vide Caium de Antiq. Cantab. Acad. lib. 2. p. 247.*

And, First, for the *Derivation* of the Word *Pamphlet*: I should think it little discredited by what some *Etymologists*, and those who torture Words into Confessions of what they were never guilty, have, thro' the Confinement of themselves to some opprobrious Signification, censoriously suggested thereof. Thus one Linguist, having found a Word which will illustrate the Adaptness of these Writings to the vulgar Consultation of the Populace, would derive it from Πᾶν and Πλῆθω, as *filling all Places*, which all vulgar and popular Things have the Property of doing.* Another Original, no less specious, has been offered me, by an ingenious Friend, from Πᾶν and Φλέγω, which, by a Grammatical Turn, reaches to the Analogy of *Sound*, and, by a Rhetorical Twist, to the plausible Sense of *inflaming all Parties*. But others, considering the Subject of *Pamphlets* in a more copious and unbiassed Latitude, as having branched into all other Parts of Science, besides *Religion* and *Politics*, from the first Appropriation of the Name, and before their Engagement in Controversy could draw upon them any prevailing *Sobriquet* to their Disparagement, have, with less Partiality, concluded of these Tracts, whose Contents, therefore, as well as Dimensions, are so generally engaging to all Writers and Readers, so much more universally suited to every Body's Perusal, to every Body's Purchase, that the Name is more properly derivable from Πᾶν and Φιλέω, as if they were a Kind of Composition, *beloved by*, or *delighting all People*.† But, notwithstanding this favourable Derivation, I should not be for going to *Athens* after one, or seeking it in any other of the more ancient Languages, seeing that Word **Pampter**, for *Paper*, in one more Modern, more probable to me (as it seemed before, to one of our most industrious *Glossographers*) for

this of **Pamphlet**, to be derived from *; the last Letter of the first Syllable being interwoven by *Epenthesis*, to mollify the Sound; and the last Syllable substituted, as a noted Term of Diminution in many Languages;‡ with the same Difference of Interpretation, as between *Charta* and *Chartula*, or *Papyrus* and *Papyrulus*: Thus, also, in *French*, the Diminutive of the Word *Livre*, for a Book itself, is *Livret*; and thus, in *English*, we have *Aglet*, *Amulet*, *Bracelet*, *Chaplet*, *Corset*, *Eaglet*, *Gaflet*, *Hamlet*, *Howlet*, *Oslet*, *Pallet*, *Pullet*, *Ringlet*, *Rivulet*, and Twenty more, with like Terminations to the same Sense. Now, this Extraction, besides the Plea of Precedent, has the farther Recommendations to our Preference, of not antedating the Familiarity of *Gracisms* in our Tongue, and withal of deriving itself from the more apparent, and determinable Quality, of the Size or Substance, rather than the Subject Matter, of these more exiguous Compositions. And thus the Word *Pamphlet*, or *little Paper Book*, imports no reproachful Character, any more than the Word *Great Book*; signifies a *Paquis*, as little as it does a *Panegyric*, of itself: Is neither Good nor Bad, Learned nor Illiterate, True nor False, Serious nor Jocular, of its own naked Meaning, or Construction; but is either of them, according as the Subject makes the Distinction. Thus, of scurrilous and abusive *Pamphlets*, to be burned in 1647, we read in *Rushworth*; and, by the Name of *Pamphlet*, is the *Encomium* of Queen *Emma* called in *Hollinshed*.

As for the *Antiquity* of *Pamphlets*, it is not only questionable, whether the Art of *Printing* should set a Bound to it, but even the very Adoption of the Name itself; which yet I take to be more Modern than that Art: For I look upon them as the eldest Offspring of *Paper*, and to claim the

* Minshew's *Guide to Tongues*, Fol. 1627.

† Icon Libell-rum in Pref.

* Skinner's *Etymologicon Ling. Ang.* Fol. 1671.

‡ *Ib.* in Voc. 2^{et}. & Sir Hen. Spelman's *Gloss.*

Rights of *Primogeniture* even of Bound Volumes, however they may be shorter-liv'd, and the Younger Brother has so much out-grown the Elder; in-as-much as Arguments do now, and more especially did, in the Minority of our Erudition, not only so much more rarely require a larger Compass than Pamphlets will comprise; but these being of a more ready and facil, more decent and simple Form, suitable to the Character of the more Artless Ages, they seem to have been preferred by our modest Ancestry for the Communication of their Sentiments, before Book-Writing became a Trade; and Lucre, or Vanity let in Deluges of Digressory Learning, to swell up unweildy *Folio's*. Thus I find, not a little to the Honour of our Subject, no less a Person than the Renowned King *ÆLFRED*, collecting his Sage Precepts, and Divine Sentences, with his own Royal Hand, into *Quaternions of Leaves stitched together*.* which he would enlarge with additional *Quaternions*, as Occasion offered; yet seem'd he to keep his Collection so much within the Limits of a *Pamphlet-Size* (however bound together at last) that he called it by the Name of his *Hand-Book*, because he made it his constant Companion, and had it at Hand wherever he was.

It is so difficult to recover even any of our first Books, or *Volumes*, which were Printed by *William Caxton*, though it is certain he set forth near Half a Hundred of them in *Folio*, that it were a Wonder if his *Pamphlets* should not be quite lost. There are more extant of his Successor *Wykin de Worde's* Printing in this lesser Form, whereof, as great Rarities, I have seen both in *Quarto* and *Octavo*, tho' holding no Comparison, probably, with those of his also, which are destroyed. But it was the Irruption of the Grand Centio-

verfy between the Church of *Rome*, and the first Opposers thereof, which seems to have laid the great Foundation of this Kind of Writing, and to have given great Credit to it at the same Time, as well by the many eminent Authors it produced in *Church* and *State*, as the successful Detection and Defeat, thereby befalling those religious Impostures, which had so universally inflamed the Minds of Men. Nay, this important Reformation, has been much ascribed to one little Pamphlet only, which a certain Lawyer of *Grey's-Inn*, obliged to fly into *Germany* (for having acted in a *Play* which incensed Cardinal *Wolsey*) compos'd there, and conveyed by Means of the Lady *Anne Bullen*, to the Perusal of King *Henry*, at the Beginning of the said Rupture,* and how the Copies thereof were strewed about, at the King's Procession to *Westmyster* (the first Example, as some think, of that Kind of Appeal to the Public) how the Cardinal was nettled thereat; how he endeavour'd to stifle and secrete the same; how it provoked the Pen of the bigotted Lord Chancellor;† how, glaringly it was fix'd in the very Front of prohibited Books; and, yet, how it captivated the said King's Esteem and Affection: may be not only presumed from the Purport, but gathered from the Accounts which our *Ecclesiastical* Historians have given thereof.‡ It would be endless to specify, how much this Province was thenceforward cultivated by *Prelates*, *Statesmen*, and *Authors* of the first Rank, not excepting *Majesty* itself, in the several Examples, which might be produced of the said King *Henry VIII.* King *James*, and King *Charles*. And, not to mention others of our Princes, less noted, though not less truly Authors in this Class, the middlemost of those here named, thought so honourably

* *Simon Fish's Supplication of Beggars*, 12^o.

1524.

† *Sir Tho. More's Supplication of Souls*.

‡ See *Fox's Martyr*. Burnet's *Reformat.* Vol. 1.

* *Sir John Spelman's Life of Ælfred the Great*, p. 205.

Maryed men for him may sit, fighe, and grone,
He is well content, and letteth well alone.

The haples maryed man is tyed to one wife,

And from her syde he dareth not to goe:

If he goe astray, it were pittie of his life,

For ever after is but miserie and woe.

But the jollye batchelor lyveth never soe;

He may take as many wyves as pleaseth his will,

And happie woman is her dote that pleaieth him
still.

The man who is maryed must goe home at night,

He can never stay carowfing with his frendes;

If once he staye away, he were best keepe out of
fight;

He never enough can make his wife amendes.

Knoweth she where he is, the commeth or els
sendes,

And leads him such a daunce as is pitie for to see;

But a batchelor's lyfe is the onely lyfe for mee.

He hath no childeren to cry, and puke, and pule,

And put an ende to the quiet of his lyfe;

He hath no wife that with a three legd stoole

Maye combe his head and keepe continual stryfe.

Alas, is no miserie equall to a wife!

Ask all that have tried it, if they dare to tell,

And they will saye a wife is on earth the onely
hell.

She may take in hand to plant his head with
thinges

That grow on bulls, and coves, and sheepe some
time,

And if he but complaine, then out at doores she
flinges,

And thinketh to controule her it is a grevous
crime.

She will be ruled by reason nor by ryme:

She doth what her liketh, and goeth where she
list,

And oft before her husband's face she willeth to
be kist.

A batchelour may drinke, and never care a strawe

Who payeth the shot, or whether it is payde:

He never feareth sargent or the law,

Nothing in this world can make the man
afrayde.

A husband, God it wot, is every day dismayde;

But hath brought on him selfe his owne miserie,

And ought to have no pittie from such as you and
mee.

When a jollie batchelor goeth to a fayre,

He hath money in his pockets, and may it freely
spend;

He marketh prettie damofells in a clustre there,

And plungeth soone among, to see what they
pretend.

He giveth them garters, gloves, and balladen
without end;

True love knots and ribans, or what so they espye

And they rewarde him well with some thinge
and bye.

Hough, then, for the batchelor! his merie han-
dles long;

His daie is all sunshine the whole yeare round;


If his bodye faile, his harte is alwaye yonge,


Whiles that he can keepe him selfe above t'
ground.

This is the truth, as I have ever found.

Sing, then, for batchelors, a merie life that leas-

And fighe for the maryed men, for they are sad
deede.

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biographical notes have been prepared expressly
this edition, using Brydges as a basis, but incor-
rating much information that has been brought
light since his edition was issued. This edition
will be printed in small quarto, in the best style
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The Philobiblion

A MONTHLY
BIBLIOGRAPHICAL
Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

VOL. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.
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BIBLIOMANIA

A MONTHLY JOURNAL OF BIBLIOGRAPHY

Contents of Number 1

	PAGE
I. LIFE AND WORKS OF MICHAEL SERVETUS. (<i>Concluded.</i>)	121
II. A DISSERTATION UPON PAMPHLETS. IN A LETTER TO A NOBLEMAN. By WILLIAM OLDYS. (<i>Concluded.</i>)	129
III. GLOSSES AND SCHOLIA	136
IV. THE BIBLIOMANIA, ETC., BY JOHN FERRIAR, M. D.	139



A. SLOAN, PRINTER.

June, 1863.]

The Philobiblion.

[Number 18.]

Life and Works

MICHAEL SERVETUS.

(Concluded from No. XVII., p. 135.)

PERHAPS the most systematic attempt to screen Calvin from the odium which his malignant and cruel treatment of Servetus has so deservedly brought upon him, is that of Dr. Paul Henry, of Berlin, who, in his work on *The Life and Times of John Calvin*, of which Dr. H. Stebbing has recently favored the public with an English translation, enters largely into the subject, and does not hesitate to stand forward as the advocate of "the great Reformer," and to avow his conviction that this constitutes the crowning act of his life:

"Many of Calvin's friends," says he (vol. ii. p. 160), "would fain have seen this period of his history wholly obliterated; and there are others, who could conceive the idea of writing his life without entering into any particular account of the affair of Servetus. I do not agree with them. It is here that Calvin appears in his real character; and a nearer consideration of the proceeding—examined, that is, from the point of view furnished by the age when it took place—will completely exonerate him from blame."

Nothing can be further from the intention of the present writer than to dispute the assertion "that Calvin," as regards the part which he took in this transaction, "appears in his real character;" but it was the character, be it observed, of a persecutor of

the first class, without one humane or redeeming quality to divest it of its criminality or palliate its enormity. The defence rests mainly upon the legal and theological feeling of the age; but, upon this principle, there is no atrocity, recorded in the annals of persecution, which may not be justified. It will, therefore, be a satisfaction to every reader of unperverted mind to be informed that the translator disclaims all participation in the feeling which dictated this defence, and expresses his disapprobation of Calvin's conduct toward Servetus in the following unqualified terms:

"Anxious as he has been honestly to preserve the sharpest features of the original, the translator may be permitted, he trusts, to guard himself against the chance of misrepresentation as to his own views or opinions. He begs, then, that it may be understood, that it is chiefly on account of its historical value that he has desired to make this work known to English readers. He has a most sincere respect for the piety and eminent talents of the author; but neither his regard for Dr. Henry, nor his profound admiration of Calvin, in the general features of his character, and sublime zeal, has altered his views on the subjects to which he has here more especial cause to refer. Dr. Henry has defended Calvin, in the case of Servetus, with admirable ability; but the translator believes still, as he has ever believed, that when men enjoy so large a measure of light and wisdom as Calvin possessed, they cannot be justified, if guilty of persecution, because they lived in times when wicked and vulgar minds warred against the rights of human conscience. If Calvin had played to be set free from the bondage which made him a persecutor, his otherwise spotless reputation would have been unstained by the one blot which disfig-

ure: it. Persecution is opposed to the essential principles of Christianity. Nothing can justify it, under any form or pretence whatsoever, as long as the Gospel is acknowledged to be divine." (Translator's Preface, pp. vi., vii.)

It is unnecessary to add a single word to this well-merited censure from the pen of one of Calvin's most ardent admirers; for, while ample justice is done to his general character, and to his efforts in behalf of what he deemed Christian truth, his conduct as a persecutor is placed in its true light, and shown to be utterly inconsistent with the spirit of that religion of which, but for his reckless conduct in this instance, he might have been regarded, by the enemies no less than the friends of his theological system, as one of the brightest ornaments. But all, whose natural feelings are not perverted by sectarian zeal, will join with Gibbon in denouncing the conduct of a man who, under the guise of religion, could violate every principle of honor and humanity; and avail himself of the influence which he derived from his office as a Christian minister, and his high position as a Christian reformer, to devise, if not to perpetrate, one of the foulest murders recorded in the history of persecution:

"I am more deeply scandalized," says the author of *The Decline and Fall of the Roman Empire* (chap. liv.), "at the single execution of Servetus, than at the hecatombs which have blazed in the *Auto da Fé* of Spain and Portugal. 1. The zeal of Calvin seems to have been envenomed by personal malice, and perhaps envy. He accused his adversary before their common enemies, the judges of Vienne, and betrayed, for his destruction, the sacred trust of a private correspondence. 2. The deed of cruelty was not varnished by the pretence of danger to the Church or State. In his passage through Geneva, Servetus was a harmless stranger, who neither preached, nor printed, nor made profelytes. 3. A Catholic inquisitor yields the same obedience which he requires, but Calvin violated the golden rule of doing as he would be done by."

Sandius, in his account of the writings of Servetus, assigns the first place to a *Dia-*

logue in Spanish, entitled, *Desiderius Perigrinus, The Treasure of the Soul, or The Treasure of the Christian Soul*. This pious but mystical little work has been translated from the Spanish into the Italian, French, German, Dutch, and Latin; and published again and again in almost every country of Europe. Its first author was a Spanish monk, of the order of St. Jerome; and it is difficult to imagine any other reason why it should have been fathered upon Servetus, than the circumstance of its having first appeared in Spanish, which was his native language.

Of the genuine writings of Servetus, the following account, it is hoped, will not prove unacceptable to the reader, although it has been anticipated, in some measure, by the former part of the present article:

1. *On the Errors of the Trinity, Seven Books*, by MICHAEL SERVETUS, alias REVES, a Spaniard of Aragon, 1531, 8vo. The Latin title of this work is as follows: *De Trinitatis Erroribus Libri Septem: per Michaëlem Serveto, alias Reves, ab Aragonia Hispanum. Anno MDxxxi*. It was published at Hagenau, in Alsace, as appears from Servetus's own confession. The composition is barbarous and uncouth, being very different in this respect from his treatise on *Syrups*, and his notes on *Ptolemy's Geography*, both of which have been commended for the elegance of their Latinity. When it was known that such a work was in existence, no efforts were spared by the civil and ecclesiastical authorities to prevent it from getting into circulation. According to Peter Adolphus Boysen, many copies were burnt at Frankfurt; and others, which found their way to Ratibon, were carefully collected and destroyed by John Quintana, secretary and confessor to the Emperor Charles V. Grotius had access to a copy at Rotterdam, supposed to have been the one in manuscript seen by Christopher Sandius, and taken from a printed

g once in the possession of Peter Med-
anys, and afterward the property of John
ter. Paris possessed only two copies, one
which was mutilated. Melancthon had
the work, as appears from a letter ad-
dressed by him to Joëchim Camerarius (*Ep.*
); and it has been supposed, but with-
sufficient authority, that Micrælius had
to it. Schelhorn informs us that
re was a copy in the library of Prince
ene; another in that of the Landgrave
Hesse Cassel; and a third in the posses-
sion of John Wilhelm Peterien. He adds,
the contributors to the *Berlin Heate-
rings* had access to one if not two cop-

He admits that the confessor of Charles
suppressed all the copies which he could
get with at Ratisbon; but says that we
see the evidence of no author of repute
in these copies were committed to the
press, and that the mistake has arisen from
founding the work *De Trinitatis Erro-
res* with the *Christianismi Reputatio*,
which was burnt at Vienne and Frankfort,
in compliance with the request of Calvin.
Nothing is more certain, however, than
that very few persons have had the good
fortune to obtain a sight of this rare work.
Drummond, in the preface to his spir-
itual and excellent little book, entitled, *The
Life of Michael Servetus*, states that he has
seen a manuscript quarto volume, written
in two different hands, and containing the
seven *Books on the Errors of the Trinity*,
and the *Two Books of Dialogues* on the
same subject. This volume appears, from
the printed inscription on the inside of the
cover, to have formerly belonged to a phy-
sician of Frankfort-on-the-Maine. It was
presented to the Rev. John Montgomery
ephew of the Rev. Dr. Montgomery, of
Dumfries, when a student in Glasgow;
it was by him kindly intrusted for a sea-
son to the care of Dr. Drummond, from
whom this description of it is borrowed.
Abstracts of the contents of the *Seven*

Books on the Errors of the Trinity may
be seen in Van Seelen's *Selecta Litteraria*
(pp. 60-65); Trechsel's *Michael Servet
und seine Vorgänger* (S. 67-93); and Hen-
ry's *Life and Times of John Calvin*, trans-
lated by Stebbing (vol. ii. pp. 168-170).

The chief aim of the work is to show—
first, that the historical Christ of the New
Testament is the man Christ Jesus; or that
Jesus of Nazareth, a true man, conceived
of the Holy Ghost, and born of the Virgin
Mary, is the Christ of God, or the Messiah
promised to the fathers: secondly, that he
is the Son of God; by which is meant,
that his body has a real participation of the
substance of God, being begotten of the
Holy Ghost, on which account he is the
proper, true, and natural Son of God,
whereas we are only sons of God by adop-
tion: and thirdly, that he is God; not
that One and Most High, who alone is
God the Father, yet substantially, because
in him is the Godhead bodily. Servetus
lays down two fundamental principles: first,
that the divine nature is incapable of
division; and secondly, that it can become
known to us only by its dispositions or
manifestations. Reasoning from these two
principles, he infers that neither the *Logos*
nor the Holy Spirit is a person really dis-
tinct from the Father, but only a kind of
revelation of the divine nature. Theolo-
gians have experienced no small difficulty
in their attempts to analyze the opinions of
Servetus, and give them some definite form.
Walchius regarded him as a favorer of Sa-
bellianism; and Beza, in the preface to his
account of Valentine Gentilis, intimates
that in Servetus alone we meet with a union
of the opinions of Paul of Samosata, Arius,
and Eutyches, and even of those of Mar-
cion and Apollinaris. It is now becoming
the fashion to charge him with undisguised
Pantheism, and to represent him as the her-
ald or precursor of Spinoza. But this is to
do him a manifest injustice. The truth is,

that, in attempting to develop his views, he stumbled upon dialectical difficulties of which he had not a due appreciation. Imperceptibly to himself, his philosophical speculations led him into inconsistencies; but his Christian piety and Christian feeling, which never deserted him, placed him at an immeasurable distance from Spinoza. He was a Pantheist in the same sense in which Paul was a Pantheist. He believed, with the great Apostle of the Gentiles, that "there is One God and Father of all, who is above all, and through all, and in us all" (Eph. iv. 6); and his attempt to give expansion and development to this sublime sentiment of the apostle, and to show its incompatibility with the received doctrine of three persons in the Godhead, was the occasion of that implacable hostility with which Calvin pursued him. A Dutch translation of the work *On the Errors of the Trinity*, by Renier Telle, or Regner Veltellius, was published in quarto, A. D. 1620. The translator professed himself a Calvinist, but was in reality an Arminian. His version is accurate and faithful, and often conveys the meaning more plainly than the original itself. When the sense is more than ordinarily obscure, short explanatory notes are added in the margin.

II. *Two Books of Dialogues concerning the Trinity. On the Justification of Christ's Kingdom, Four Brief Chapters:* by MICHAEL SERVETUS, alias REVES, a Spaniard of Aragon. 1532, 8vo. The Latin title, which it may be a satisfaction to some readers to see, is as follows: *Dialogorum de Trinitate Libri Duo. De Justitia Regni Christi Capitula Quatuor: per Michaëlem Serveto, alias Reves, ab Aragonia Hispanum. Anno MDxxxii.* In these Dialogues, Michael and Petrucio are the speakers; and the Four Capitula treat—first, On Paul's Doctrine of Justification; secondly, On the Kingdom of Christ; thirdly, On the Law compared with the Gospel; and

fourthly, On Charity. Servetus retracts, in this work, what he had advanced on the subject of the Trinity in the former one; but he tells the reader that his reason for so doing is a conviction that what he had said was imperfect, not that it was false. This he attributes in part to his own want of skill in composition, and in part to the carelessness of his printer. The sentiments of both treatises are identical; but in the *Dialogues*, more is said about the *Logos*, and less about the Father, than in the work *On the Errors of the Trinity*. The writer's views on the subject of Justification are said to hold an intermediate place between those of the Lutherans and those of the Catholics. Trechsel has given an abstract of the contents of this second work of Servetus, in his *Michael Servet und Seine Vorgänger* (S. 103–109).

III. *Claudius Ptolemæus of Alexandria's Eight Books of Geography, from the Translation of Bilibaldus Pirckheymer, now for the First Time revised according to the Ancient Greek Copies*, by MICHAEL VILLANOVANUS, &c. Lyons, Melchior and Caspar Trechsel, 1535, fol. In the preface to this work, Servetus, after giving a brief account of Ptolemy, and asserting his superiority as a geographer to Strabo, Pliny, and Pomponius Mela, goes on to say that he has spared no pains in endeavoring to amend the text of his author; and by the aid of manuscripts, and a careful perusal of the works of preceding writers, has succeeded in restoring the true reading of several thousand passages. The text of Ptolemy is enriched by explanatory notes, the style of which is more classical than that of Servetus's two preceding works on the Trinity. The volume is also illustrated by maps and wood-cuts. It was on certain expressions occurring in this work, that Calvin grounded his charge against Servetus, of representing Moses as an impostor, and as bringing contempt upon the Jewish religion.

The offensive passage had been expunged in the second edition, published in 1542; but this availed Servetus nothing on his trial. Allwoerden gives an extended analysis of the work in his *History of Servetus* (pp. 158-166), including the passage above mentioned.

IV. *The whole Nature and Use of Syrups diligently unfolded, after the Example of Galen, &c.* Paris, Simon Colinaeus, 1537, 8vo. Allwoerden made frequent inquiries after this book, but was never able to obtain a sight of it. A copy of it is said to be preserved in the Royal Library at Königsberg. Servetus published it under the name of Michael Villanovanus. A second edition appeared at Venice, in 1545; and a third at Lyons, in 1546. The following notice of it, and of the cause which led to its publication, is from the pen of Dr. Henry :

"In the science of medicine, Servetus agreed with the Greek physicians, in opposition to the Arabian. The controversy between these two parties was one of the topics of the day. Champier, a physician, and the friend of Servetus, at Lyons, attributed, in a writing for Leonh. Fuchs, false views to the former, and accused him of inclining rather to the Arabian system. This produced an answer from Servetus, and as whatever he did he did with talent, a very excellent work, on the use of Syrups, with a review of the Galenists and Averroists, appeared from his pen, at Paris, in 1537. This work, as well as the notes on Ptolemaeus, was written in Latin, and so excellently, that Mosheim ventures the conjecture that he intentionally employed a negligent style in his theological writings, it being a principle with him that, in matters of religion, language should always be humble." (*Life and Times of Calvin*, vol. ii. chap. iv. pp. 174, 175.)

V. *The Holy Bible according to the Translation of Sanctes Pagninus, but so revised after the Hebrew, and illustrated with Scholia, as to appear a manifestly New Edition.* Lyons, Hugh de la Porte, 1542, fol. At the end of the volume are the words "*Excudebat Chaspar Trechsel.*"

This Bible is extremely rare. Copies of it are sometimes to be met with in France; but they fetch very high prices. Calvin, in his accusation against Servetus, alludes to it, and particularly to the note on Isaiah liii. It is evident, from the preface, that Servetus thought all the prophecies of the Old Testament had a literal and historical sense, and received their fulfilment before the time of the Christian dispensation; and that they could be applied to Christ only in a mystical sense. Servetus has supplied few notes on the Historical Books; but in the Psalms and Books of the Prophets his annotations are numerous. These gave great offence, not only to Calvin, but to the divines of the Catholic Church. Allwoerden has inserted a long and interesting account of this edition of the Bible, with extracts from the Expurgatory Indexes of Sotomaior and Quiroga, in his *Historia M. Serveti*, pp. 167-176. The reader may also consult Masch's edition of Le Long's *Bibliotheca Sacra*, Hal. 1783, 4to, p. ii. vol. iii. cap. iii. sect. i. § xxiv. pp. 477, 478.

VI. *The Restitution of Christianity. A Call to the Christian World to the Primitive Principles of the Apostolic Church; or a Treatise wherein the Knowledge of God, of the Christian Faith, of our Justification, Regeneration, Baptism, of Eating the Lord's Supper, are perfectly restored; to the Deliverance of the Heavenly Kingdom from the Slavery of Impious Babylon, and the utter Destruction of Antichrist with his Followers.* 1553, 8vo. This is the Rev. Dr. Drummond's translation of the title of Servetus's celebrated Latin work: *Christianismi Restitutio: totius Ecclesie Apostolicæ ad sua Limina Vocatio, in integrum restituta Cognitio Dei, Fidei Christi, Justificationis nostræ, Regenerationis, Baptismi et Coenæ Domini Manducationis: restituta denique nobis Regno cœlesti, Babylonis impiæ Captivitate soluta, et Antichristo*

cum suis penitus destructo, רבצח ההיא, יצמד מוכאזל השך. Καὶ ἐγένετο πώλεμος ἐν τῷ οὐρανῷ. MDLIII. The work extends over 734 pages, and on the last page are the letters M. S. V., and the date 1553. This exceedingly scarce book is the one which led to the martyrdom of its author, and which was bound to his thigh when he suffered at the stake. It issued from the press in the month of January, 1553. Five bales of copies were sent to Lyons, and five to Chatillon. A still larger supply was forwarded to Frankfort, and others were sent to Geneva. Many were burnt at Vienne. A servant-man of Robert Stephens, named Thomas, was dispatched to Frankfort, for the express purpose of seizing, and causing to be destroyed, the copies which had been sent thither; and few if any of the supply which had been forwarded to that city, escaped the flames. Out of the whole impression, consisting of a thousand copies, not more than five or six are supposed to have been rescued from destruction. One of these formerly belonged to the Unitarians of Clausenburg, in Transylvania. It was procured by Daniel Mark Szent-Ivani, during a visit to England, between the years 1660 and 1668: and was the parent of several manuscript copies, of which the following account, by the learned Samuel Crellius, has been made public, in a letter addressed by the Rev. Frederick Adrian Vander Kemp to the Rev. Jedidiah Morse, D. D., January 15th, 1808, and inserted, with several others relating to the history of Servetus, in the fifth volume of the *Monthly Repository*. This account of Crellius's was taken by the author of the above-mentioned letter, as he himself informs us, from a manuscript copy of the one in the Royal Library at Göttingen, made by the Rev. J. J. Stapfer, of Berne, in 1775:

"The noble and Rev. Andrew Lachowski a Moscorow, a Polish knight, and minister of the

Polish Unitarian Church at Clausenburg, formerly made this copy of the *Restitutio Christianismi* at Clausenburg, in Transylvania, for my father, Christopher Crellius, then living in that part of Prussia called Brandenburg, from a printed copy of Servetus's book, which D. Mark Szent-Ivani, afterward superintendent of the Unitarian Churches in Transylvania, procured in England, when he was travelling in that country, between the years 1660 and 1670. Returning thence into Transylvania, through the March of Brandenburg, he lent this printed book of Servetus to John Preussius, minister of the Unitarian Church in the March, and afterward my father-in-law; which Preussius partly transcribed himself for his own use, and caused to be transcribed in part by Jeremiah Felbinger, and in part by another person. Before the copy written out by Preussius came into the library of that very learned gentleman, Andrew Erasmus a Seidel, councillor of the King of Prussia, I restored from that copy, by my son's hand, the last octernion but one in this copy of mine, transcribed by Lachowski, which had been lost through the negligence of a friend in Prussia, before the book was bound. But Preussius's copy does not everywhere in the margin exhibit the pages of Servetus's printed book. That printed book might, perhaps, even yet, be found at Clausenburg, in Transylvania, among the Unitarians."

"I wrote this at Königswald, February 19th, 1719."

"After I had written the above, I met with a letter, which Peter Adams, the travelling companion of D. Mark Szent-Ivani, had addressed to John Preussius, on his return to Clausenburg; from which I ascertained that the journey above mentioned took place between the years 1660 and 1668, not 1670."

"The manuscript copy, given by me to Seidelius, is now in the possession of the celebrated Mathurin Veyssiere La Croze, aulic councillor, and librarian to the King of Prussia; not obtained from 'Samuel Crellius,' as a late '*History of Servetus*,' published under the auspices of the illustrious Motheim, states, but from the library of the deceased Seidelius." [The *History of Servetus* here alluded to, is Allwoerden's; and the passage occurs at page 181.]

"I made this additional memorandum at Amsterdam, July, 1728."

"P. S. I afterward learned, in the year 1735, from the illustrious Stephen Agh, then a student of the Unitarian Church in Transylvania, now a professor in the gymnasium at Clausenburg, that

the printed copy of Servetus's work was not found among the Transylvanian Unitarians: for when, on the occupation of Transylvania by the Emperor Leopold, both their churches at Claufenburg were taken from them by the Roman Catholics, the danger being imminent, they, improvidently secure, neglected to remove their library in time from the greater church, where it was placed, which was therefore taken possession of by the Jesuits. M. V. La Croze had given his manuscript copy to John Christopher Wolf, preacher at Hamburg, from which place he subsequently went to Offenbach; and after his death, when his books were sold by auction at Frankfurt-on-the-Maine, P. De Hondt, bookseller at the Hague, obtained this copy, which I saw in his possession, and knew it to be the very one which I had formerly presented to Seidelius."

"I make this additional memorandum at Amsterdam, July, 1745."

"I received a letter, however, from the above-named illustrious Stephen Agh, December 30th, 1745, written at Claufenburg, and containing the following statement: 'When we lost those two churches, we did not, with the churches, lose also the books of the celebrated D. M. Szent-Ivani; for they were not at that time taken to the place adjoining the cathedral, in which many books of our church were preserved, and those works of Servetus, about which I wrote, but more especially the *Refutatio Christianismi*, I have not found in the catalogue of his books. If, however, by any chance, I shall hereafter find them, either in the libraries of our church, or elsewhere,' etc."

"Thus, all hope has not vanished, that a printed copy of the *Refutatio Christianismi* may still be found in Transylvania."

"The manuscript copy, which Peter De Hondt had obtained at Frankfurt-on-the-Maine, as we have said above, was sold at the Hague in the very last summer, A. D. 1745, at an auction of his books, for eighty-six Dutch florins. Hartig, a bookseller of Amsterdam, bought it. Peter De Hondt had lent this copy of his to some one to read. A copy of it, made by him, was introduced into a book auction at Amsterdam about two years since, and cost the purchaser more than a hundred Dutch florins."

"I make this additional memorandum January 27th, 1746."

From these detached remarks of Samuel Crellius (which, owing to their having been made at different times, and in two eates after long intervals, are not so clear and connect-

ed as might have been wished), and from other information supplied by the writer of the letters to Dr. Jedidiah Morfe, the inference may be drawn, that there are presumptively existing at least four manuscript copies of the *Chrythanismi Replutio*, which owe their origin, either directly or indirectly, to the printed copy procured by Daniel Mark Szent-Ivani, during his visit to this country:

1. That of Crellius, copied by the Rev. Andrew Lachowski;

2. That copied by the Rev. John Preussius and others, and now in the Royal Library at Göttingen;

3. That clandestinely made from De Hondt's copy; and—

4. That copied from the Göttingen MS. by the Rev. J. J. Stajfer, of Bern.

Bock states that the library of the celebrated Jablonski, professor of divinity in the University of Frankfort-on-the-Oder, once contained an elegant manuscript copy of the *Chrythanismi Replutio*, in folio, made at Claufenburg, in Transylvania; but whether this was one of those already mentioned, or some independent copy, does not appear.

A printed copy of this celebrated work is said to have been secreted by Colladon, one of Servetus's judges. After passing through the library of the Landgrave of Hesse Cassel, this copy came into the possession of Dr. Richard Mead, the celebrated physician (Sigmund's *Unnoticed Theories of Servetus*, p. 22), who made a present of it to M. De Boze, secretary to the Academy of Inscriptions and Belles-Lettres at Paris, an office which he held for thirty-seven years. In the *Authentic Memoirs of Richard Mead, M. D.*, which are a translation from the *Eloge* upon him in the *Journal Britannique* of 1754, conducted by the elder Maty, the following passage occurs in reference to this copy:

"His reputation not only as a physician, but as a scholar, was so universally established, that he corresponded with all the principal literati in Eu-

rope. Mr. De Boze, whose loss the learned world lament no less than the academy to which he did so much honor, kept up the strictest correspondence with the Doctor. He frequently received from him some valuable piece for the cabinet of the King of France, and never failed of making him a return of the same kind. The scarce and perhaps the only copy of Servetus's last book, passed from the shelves of our English worthy to those of his friend abroad, in exchange for a thousand presents he had received from him." (Pp. 55, 56.)

This copy is now at Paris, and is the one consulted by M. Emile Saïflet, in drawing up a series of articles on Servetus, lately published in the *Revue des Deux Mondes*. That writer says:

"Our Royal Library fortunately possesses one of the only two copies of the *Restitution du Christianisme* which it is said have escaped destruction. It is a curious circumstance that this is the identical copy of which Colladon made use when he arranged with Calvin the proceedings against Michael Servetus. It still bears in its margin the damning marks which that penetrating and inflexible theologian inscribed upon it. It was snatched from the flames by some unknown hand, and we can observe in its blackened leaves the marks of fire. It is from the pages of this volume, full of tragical mementoes—by means of these lines, in parts half effaced by the rust of age, in parts obliterated and reduced to ashes by the flames—that we have attempted to extract the buried thoughts of the sacrificed author." (*Christian Reformer*, New Series, vol. iv. p. 271.)

A third printed copy of the *Christianismi Restitutio* once existed at Basle; but Father Simon informs us that this was transferred to Dublin. Gerard à Maftricht mentions a fourth copy, which he had seen and examined, in the public library at Duryburgh; but Theodore Hafe says that, in his time, this was no longer to be found. The only copy now known to exist, besides the one in the National Library at Paris, is in the Imperial Library at Vienna; and it is not improbable that this is the one which formerly belonged to Daniel Mark Szentivani, and which disappeared from his library in so mysterious a manner, on the

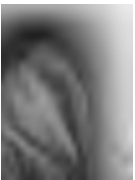
occupation of Transylvania by the Emperor Leopold.

Reprints of this scarce work, purporting to be copies of the original edition, are sometimes to be met with in catalogues; and written copies of it also are occasionally seen in England, as well as on the continent. One of these was made for Dr. More, Bishop of Ely, from the printed copy in the library of the Landgrave of Hesse Cassel; and M. Souverain, author of *Le Platonisme dévoilé*, had access to another.

The original manuscript, written by Servetus's own hand, once belonged to Cælius Horatius Curio. It afterward found its way into the library of M. Du Fay, with the rest of whose books it was sold at Paris, in 1725. The purchaser was the Count De Hoym, Polish ambassador at the French court, who bought it for a hundred and seventy-six livres. It was afterward the property of M. Gagnat, and was sold, with the rest of that gentleman's library, in 1769. What next became of it, and whether it is now in existence, the present writer has not been able to ascertain. It was in a very tattered and mutilated state when in the possession of M. Gagnat.

For an account of the contents of the *Christianismi Restitutio*, the reader may consult Sandius's *Bibliotheca Antitrinitariorum* (pp. 14, 15); the *Monthly Repository* for 1810 (vol. v.), pp. 526–528; and Trechsel's *Michael Servet und seine Vorgänger*, S. 119–144.

Peter Palmer, a London bookseller, projected an edition of the Works of Servetus in quarto, 1723, but was prevented from carrying his design into execution by the interference of the ecclesiastical and civil powers. At the instance of Dr. Gibson, Bishop of London, John Kent, messenger of the press, and William Squire, messenger in ordinary, seized the whole impression, before it was completed; and a very few copies escaped destruction.



VII. For an account of other writings, of which Servetus contemplated the publication, if his life had been spared, the reader may consult Article 42 of the present work.

VIDEND. Sandii B. A. pp. 6-15. Beck, Hist. Ant. T. II. pp. 321-395. Trechsel, Michael Servet und seine Vorgänger, *passim*. Allwoerden, Hist. Michaelis Serveti, *passim*. M. De la Roche, Biblioth. Anglaise, T. II. P. i. Art. vii. Jac. G. Chauzépîe, Dict. Hist. et Crit. T. IV. pp. 219-245. D'Arigney, Nouv. Mémoires de Critique et de Littérature, 1749, T. II. Art. 11. Calvinii Epp. Hanov. 1597, 12mo, N. 152, 155, 156, 161. Calvinii Fidelis Expositio Errorum Mich. Serveti [published among Calvin's Tracts], Geneva, 1576, pp. 703-836. Ecolampadi et Zuinglii Epp. Bas. 1592, 4to, L. i. p. 83; L. iv. p. 801, Epp. 1, 2. Melanchth. Epp. Lond. 1642, L. iv. Ep. 140, p. 708. Histoire de l'Hérésie. Paris, 4to, pp. 350, 351. Grotii Append. ad Commentat. de Antichristo. Opp. T. III. p. 503. Mon. Rep. Vol. V. (1810), pp. 105, 163, 222, 277, 328, 377, 430, 525; Vol. X. (1815), p. 695. Authentic Memoirs of the Life of Richard Mead, M. D., London, 1755, 8vo, l. c. The Unnoticed Theories of Servetus, A Dissertation addressed to the Medical Society at Stockholm: by George Sigmund, M. D., &c. London, 1826, 8vo. Apology for Dr. Michael Servetus, &c., by Richard Wright. Wisbeach, 1806, 8vo. The Life of Michael Servetus, &c., by William Hamilton Drummond, D. D. London, 1848, 12mo. The Life and Times of John Calvin, the Great Reformer: translated from the German of Paul Henry, D. D., by Henry Siebbing, D. D., F. R. S., &c. London, 1849, 8vo, Vol. II. Part iii. Chap. iv. v. Christian Reformer, N. S., Vol. III. (1847), pp. 1-21; Vol. IV. (1848), pp. 264-276, 321-333. Vogt, Catal. Historico-Crit. Librorum Rariorum, pp. 622-624. Jo. Henr. a Seelen, Selecta Litteraria, Ed. ii. Lubece, 1726, 12mo, N. ii. pp. 52-76. Schelhornii, Amœn. Lit. T. IX. pp. 723, 724, etc.

(From *Antitrinitarian Biography, or Sketches of the Lives and Writings of Distinguished Antitrinitarians; exhibiting a View of the State of the Unitarian Doctrine and Worship in the Principal Nations of Europe, from the Reformation to the Close of the Seventeenth Century: to which is prefixed a History of Unitarianism in England during the Same Period.* By ROBERT WALLACE, F. G. S., and Member of the Historico-Theological Society of Leipzig. 3 vols. London: E. T. Whitfield, 2 Essex Street, Strand. 1850.)

A DISSERTATION UPON PAMPHLETS.

In a Letter to a Nobleman.

[By WILLIAM OLDYS.]

(Concluded from No. XVII., p. 111.)

MY LORD,

THIS particular Notice of our most voluminous *Pamphleteer*, will lead us to a general Review of the numerous Produce of the *Press*, during that turbulent Series aforesaid, wherein he was such a fruitful Instrument, to *impregnate* the fame, and promote the licentious *Superfation* thereof. For, by the grand *Collection of Pamphlets*, which was made by Tomlinson the Bookseller*, from the Latter-end of the Year 1640, to the Beginning of 1660, it appears, there were published, in that Space, near *Thirty Thousand* several Tracts, and that these were not the compleat Issue of that Period, there is good Presumption, and, I believe, Proofs in Being: Notwithstanding, it is enriched with near a Hundred Manuscripts, which no Body then (being written on the Side of the *Royalists*) would venture to put in Print; the Whole, however, for it is yet undispersed, is progressionally and uniformly Bound, in upwards of *Two Thousand Volumes*, of all Sizes. The *Catalogue*, which was taken by Marmaduke Fojler, the *Auctioneer*, consists of *Twelve Volumes in Folio*,† wherein every Piece has such a punctual Register and Reference, that the smallest, even of a single Leaf, may be readily repaired to thereby. They were collected, no doubt, with great Assiduity and Expence, and not preserved, in those troublesome Times, without great Danger and Difficulty;

* *Memoirs for the Curicus*, 4to, 1708. Vol. 2. p. 176.

† *Id.*, *Ibid.*

the Books being often shifted from Place to Place, out of the Army's Reach. And so scarce were many of these Tracts, even at their first Publication, that King *Charles* the First is reported to have given ten Pounds for only reading one of them over, which he could no where else procure, at the Owner's House, in *St. Paul's Church-Yard*.^{*} And yet this *Collection*, will, perhaps, not now produce the Tenth, and, some think, not the Twentieth Part of the *Four Thousand Pounds* which he is said to have refused for it. Whatever is the Reason, that they may seem to be thus depreciated, I presume not to distinguish, perceiving so many Reasons offering themselves to our choice for the same: As, Whether it lies not in the *Way* of the present Possessor, to make the best Use or Advantage of them: Whether abundance of extraneous Volumes, or more extended Treatises, published in that *Interstice*, upon Subjects foreign to a Collection of *Occasional Pamphlets*, Historical and Political, interfere not to make up the Number: Particularly, Whether it is not surcharged with the canting Divinity of *those* Times, which may be thought too crude, lean, and dull for the Edification of *these*: But more particularly, Whether those who would be Purchasers, having, doubtless, some Knowledge of Pamphlets, the Use which has been, and what remains to be made by Historical Writers, of them, do not apprehend, that so many copious Collectors, general and special, who were contemporary with that important Period, have already sufficiently gleaned, and displayed whatever is Material among these more compendious Assistances. For so it is evident, that Mr. *Rushworth*, the most voluminous of them all, did, most plentifully, supply himself from these Fountains, how abundantly soever he represents the Facts therein corrupted with Fiction:

^{*} *Memoirs for the Curious*, 4to, 1708. Vol. 2. p. 176.

How fondly soever he seems to magnify his own Sagacity, in the distinguishment of one from the other; and how suspiciously soever he discountenances all farther Examination into them, than that wherewith he has been pleased to present us; where he expresses himself thus slightly of these very Authorities, which have yet so liberally contributed to such of the massy *Tomes*, passing under his Name, whereof he was the real Compiler. "*Posterity* (says he) should know, that some durst write the Truth, whilst other Men's Fancies were more busy than their Hands; forging Relations; building, and battering Castles in the Air; publishing Speeches, as spoken in Parliament, which were never spoken there; printing Declarations, which were never passed; relating Battels, which were never fought; and Victories, which were never obtained; dispersing Letters, which were never written by their Authors; together with many such Contrivances, to abet a Party or Interest. —*Pudet hæc opprobria*. Such Practices, and the Experience I had thereof, and the Impossibility for any Man, in After-Ages, to ground a True History, by relying on the printed *Pamphlets* of our Days, which passed the *Press*, while it was without Controul, obliged me to all the Pains and Charge I have been at, for many Years together, to make a great *Collection*; and, whilst Things were fresh in Memory, to separate Truth from Falshood; Things real, from Things fictitious, or imaginary; whereof I shall not at all repent, if I may but prove an ordinary Instrument to undeceive those who come after us."

Otherwise, excepting those more partial, and precipitous Products of this Kind, wherewith that Age was so much glutted, there never was a greater Esteem, or a better Market; never so many eager Searchers after, or extravagant Purchasers of scarce Pamphlets, than in these present Times, as

^{*} *Hist. Coll. Voll. 1. in Pref.*

might be made evident, either from the Sales of them in general; as that of *Tom Britton*, the celebrated *Small-coal-Man* of *Clarkenswell*, who, besides his *Chymical* and *Musical Collections*, had one of *Choice Pamphlets*, which, as I have heard, he sold to the late Lord *Somers*, for upwards of Five Hundred Pounds. And, more especially, that of Mr. *Anthony Collins*, the last Year, whose Library, consisting chiefly of *Pamphlets*, and those mostly *Controversial*, mostly *Modern*, yet is reported to have been sold, both Parts of it, for above *Eighteen Hundred Pounds*: In encouragement sufficient to make the Catalogues of other like *Auctions* as expressive, and distinct as these are. Or, whether we descend into Particulars, and consider the exorbitant Value set upon, and Profits which have been made out of some single Pieces: As the *Topographical Pamphlets* of *John Norden*, the Surveyor; which, before they were reprinted often sold for *Forty Shillings* a-piece: And some of *Bale's* Tracts; as that of *Arne Askev*: More especially, the *Examination* of Sir *John Oldcastle*, which I have known to sell for *Three Guineas*, though gleaned by *Fox* into his *Book of Martyrs*. The *Expedition* of the Duke of *Somerset* into Scotland, also, has been sold for *Four Guineas*, though totally inserted in *Hollinshead*. These, and some other personal Narratives, I could Name, are as notorious as the Advancement of *Jordano Bruno's* little Book, called, *Spaccio della Bestia Trionfante*, to near *Thirty Pounds*, at the Auction of Mr. *Bernard's* Books, Serjeant-Surgeon to her late Majesty: Or of the *Uncastrated Holinshead*, to near *Forty-five Pounds*, some Years after. Though, when the former came to be known in *England*, it would sometimes pass off for so many *Shillings*; and the Deficiencies of the Latter, to be supplied out of Auditor *Jett's* Library, it would not always rise to so many *Shillings*, that is to say, above its ordinary

VOL. II.—R

Estimation. Plainly demonstrating, that unreasonable Value arose not from any rich Mines of Knowledge, which the scarce Part would communicate, from nothing intrinsically Curious, or Instructive in it; nor even any material Use to be made of it; but merely from the empty Property of its Singularity, and being, as the contending Purchasers fondly apprehended, no where else recoverable.

Several other Tracts, besides those before specified, I could mention, which the Retailers of them have prized at their Weight in Gold, and for which, more Pounds have been exacted, than, probably, they ever yielded Pence, at their first Publication. But I refrain being too Particular, lest I should, too inadvertently, give Handles for Extortion on one Side, or too distinctly expose this Dotage of Curiosity on the other; nevertheless, I may hereupon seasonably observe, and the rather, because I have had Your LORDSHIP's Noble Concurrence, that this *Caco-zalous* Curiosity it is, which has, of late, been deemed so obstructive to the Advancement of Knowledge, in a Set of reputed *Literati*, who make no more Use of the Books they are beset with in their Studies, than *Eunuchs*, of the Beauties which environ them in the *Seraglio*: yet can never rest till they have gathered themselves *Libraries* to doze in; like Children, who will not be quiet without *Lights* to sleep by. But those, who are thus diseased, would do well to consider, while they monopolize such Collections as would extensively benefit the Republic of Letters, and bury them in the narrow Circuit of their own private, and un-consequential Possession, only because they have great Fortunes which will empower them to do it, how detrimental they may be to industrious and ingenious Scholars, or small ones, who really want them for public and important Uses; while the mercenary Salesmen, making no Distinction, but

a general Rule of Valuation, from the Particular Payments of one prodigal Purchaser, is encouraged to part with nothing to any Body else, at the intrinsic, or moderate Value: Whereas, if there were no extravagant *Buyers* of Books, there would be no extortionate *Sellers* of them. And if due Use were allowed to be made of all that are useful, there would be no such shameful Scarcity among them. Such Collectors, would, therefore, do well, I say again, to consider, that *Curmudgeons* among *Books*, are as discoverable as those among *Bags*; and that they may lose more Honour and Credit, than gain Wisdom or Happiness, by the fruitless Amassment and Imprisonment of *either*.

The extraordinary Price of Pamphlets aforesaid, would naturally excite our more deliberate Enquiry into what has been most extraordinary in the Contents of them; but so multifarious are the Subjects they comprehend, that it cannot be expected I should even enumerate the same, in the narrow Limits of this *Epistolary Address*. What do most attract the Attention of Mankind, are those dreaded Scourges of Male-Administration, commonly, tho' perhaps, sometimes too indiscriminately, bearing the contumelious Denomination of *Libels*. It matters little whether it appears to me Reasonable, or not, that such Writings, as duly expose Villany, should themselves be held vile; or that some Persons, who have been unjustly Injurious, by any other Means, may not be justly injured by this: But it is obvious to all, who know the Disproportion of Riches and Power in the World, that there are Crimes not to be blasted, and Criminals not to be branded by any other Means. And, since the Lashes of *Reason*, will reach where those of *Justice* cannot; since *Truth* will project *Defamation* from the Actions of oppressive Rulers, as uncontrouledly as the *Sun* does *Shadows* from *opacous Bodies*, the Redress

of the Effect is to be sought for in the Cause: And we should apply the *Salve* to the *Minds* which received the Provocation, not *Emperic*-like, seek to stanch them, by *binding up* the *Weapons* which returned it. Nay, we read that the Emperor *Charles V.* King *Francis I.* of *France*, and even *Solyman*, the Great *Turk*, with *Barbarossa*, the Pyrate, and several other Potentates, all condescended to become Tributaries to the *Satyrical Muse* of *Pietro Aretino*; whom, notwithstanding it is not very probable, they had any Way personally exasperated.* Some, also, in our own Story, might be named, who have taken the like Methods to assuage the Effects of their discreditable Conduct: Among whom are not wanting those, who, having penuriously made their *Plajster* too scanty for the *Sore*, have rather multiplied, than subtracted from their own Disgrace, and industriously exposed their Folly, by the imperfect Concealment of their Vice. These had not the effectual Tenderness for their own Reputation, it seems, even of the *Turk* and *Barbarian*; nor that exquisite Apprehension of this durable Discipline, which may visit the Sins of the Fathers upon their Children, unto the third and fourth Generation; as, not the *Love*, so neither the *Fear* of Men of Letters, which is noted in one of the wisest *Roman Emperors*, by the Historian of his Life;† and by one of our own Authors, in these Words:

*He feared less a Hundred Lances, than
Th' impetuous Charges of a single Pen.‡*

Well knowing, that,

Parva necat morfu spatiosum vipera Taurum.

I shall leave it for others to discuss, whether this Sort of Writing is more inclinable to flourish, and take deeper Root,

* *Naudæana & Patiniana*, 8vo, d Paris, 1701. in *Patin.* p. 66.

† *Lampridius in Alexandro Severo*, c. 3.

‡ *Alleya's Hist. of Hen.* 7. p. 85.

by the Ventilations of Repentment, or with-
er, and dye away in the Shades of Disre-
gard.* But this we may observe, that
some Charges are of such a convincing,
such a clinging Nature, that they are found
not only to strike all Apology, or Contra-
diction dumb, but to stick longer upon the
Names of the Accused, than the Flesh upon
their Bones. Thus, *Philip III's* wicked
Employment, treacherous Desertion, and
barbarous Persecution of his Secretary *An-
tonio Perez*, upbraids him, out of that Au-
thor's *Librillo*, thro' all *Europe*, to this
Day.† *Mary*, Queen of *Scots*, has not yet
got clear of *Buchanan's Detection*.‡ *Rob-
ert*, Earl of *Leicester*, cannot shake off Fa-
ther *Parsons's Green-coat*.§ *George*, Duke
of *Buckingham*, will not speedily out-strip
Dr. *Eghyhan's Fore-runner of Revenge*.||
Nor was *Oliver Cromwell* far from Killing
himself, at the Pamphlet which argued it
to be *no Murder*,¶ lest it should persuade
others to think so, and he perish by igno-
bler Hands than his own.

In this Manner did some take the Lib-
erty of calling these Personages to Account
for their Misdeeds, even while they were
living. And, with regard to that most
memorable Usurper, last mentioned, thus
was a celebrated Writer of ours for immor-
talizing his Name after his Death. "When
we fix any Infamy on deceased Persons, it
should not be done out of any Hatred to

the Dead, but out of Love and Charity to
the Living; that the Curses, which only
remain in Mens Thoughts, and dare not
come forth against *Tyrants* (because they
are *Tyrants*) while they are so, may, at
last, be for ever settled, and engraven upon
their *Memory*, to deter all others from the
like Wickedness; which, else, in the Time
of their foolish Prosperity, the Flattery of
their own Hearts, and of other Mens
Tongues, would not suffer them to per-
ceive.—— The *Mischief* of *Tyranny* is

too great, even in the shortest Time that it
can continue: It is endless, and insupport-
able, if the *Example* be to Reign too.——
If it were possible, to cut *Tyrants* out of
all *History*, and to extinguish their very
Names, I am of Opinion, that it ought to
be done; but, since they have left behind-
them, too deep Wounds to be ever closed
up without a Scar, at least, let us set such
a Mark upon their *Memory*, that Men of
the same Wicked Inclinations, may be no
less affrighted with their lasting Ignominy,
than inticed by their momentary Glories."*

How little soever these Sentiments may be
thought to need any Corroboration, I flat-
ter myself the following Reply of our late
excellent Queen *Mary*, ought not here to
be forgotten. When some of her Coun-
tiers would have incensed her against Mon-
sieur *Jurieu*, who, in his Answer to Father
Maimburg, that he might the better justify
the Reformation in *Scotland*, made a very
black Representation of their Queen *Mary*:
Is it not a Shame, said one of the Compa-
ny, *that this Man, without any Consider-
ation for your Royal Person, should dare
to throw such infamous Calumnies upon a
Queen from whom your Royal Highness
is descended? Not at all*, replied this in-
genious Princeis, *for, is it not enough that,
by fulsom Praises, Kings be lulled asleep*

* *Vi. Drummond's Apol. Let. to a Nobleman*, in
Hist. Scotl. 8vo. 1682. p. 358.

† See the fatal Effects of Arb. Power, and dan-
gerous Condition of Court-Favourites, being a Tran-
slation of *Perez* his own Relation, 8vo, 1715. Also,
Dr. Mich. Geddes's Tracts; The Spanish Histori-
ans, &c.

‡ 12^o. 1572, &c.

§ *Leicester's Com. Wealth*, in French; also in
English, re-printed in 4to, & 12^o, 1641. & in 8vo,
1706.

|| In Latin 4to, 1625. and English, about the
same Time; re-printed, 1642.

¶ Killing no Murder, by Will. Allen (alias Col.
Titus) 4to, 1657, &c.

* Cowley's Visions concern. his late pretended
Highness, Cromwell the Wicked, &c. 12^o, 1661.
p. 20, 21. Re-printed in his Works.

*all their Lives, but must Flattery accompany them to their Graves! How shall then Princes fear the Judgment of Posterity, if Historians were not allowed to speak Truth after their Death?**

Thus much for the Topics and Arguments arising from those Examples and Authorities, which have occurred, as most observable, upon this sudden Recollection, to illustrate my *present Subject*. What remains to be said of *Pamphlets*, will more especially regard the *present Undertaking*, to make a select Revival of them. The Approbation whereof may be grounded on these Considerations.

First; The Regard we owe to the Preservation of Good Writings in general, and to their Separation from the Bad: But more in particular to these. For, if the Re-printing of good old *Books* is commendable, much more is that of good old *Pamphlets*; they being, not to mention the greater Ease of the Expence, really more in Want of such Justice, to remove that mean Opinion which some, unread therein, have more indistinctly entertained of them *all*; because *many* indeed are but meanly written; tho' the Proportion is not greater than in *Books*: And for those *Pamphlets* which, really are *well* written (as abundance sufficient for any such Undertaking have been, by the ablest Pens, upon the most emergent Points, however they daily perish in the common Wreck, for Want of a helping Hand) they cannot be denied a just Claim to this Care.

Secondly; Because they stand in greater Need of such Care, than Writings better secured by their Bulk and Bindings do: Many good old Family-Books are descended to us, whose Backs and Sides our careful Grand-fires Buff'd, and Bos'd, and Boarded against the Teeth of Time, or more devouring Ignorance, and whose

Leaves they guarded with *Brass*, nay, *Silver* Clasps, against the Assaults of Worm and Weather: But these defenseless Conduits of Advertisement are so much more obnoxious, by reason of their Nakedness and Debility, to all destructive Casualties, that it is more rare and difficult, for Want of a proper *Asylum*, to meet with some *Tracts* which have not been Printed Ten Years, than with many *Books* which are more than ten Times their Age.

Thirdly; As being the liveliest Pictures of their Times. *Pamphlets* having this considerable Advantage, that springing usually from some immediate Occasion, they are copied more directly from the Life; so likelier to bear a Resemblance, than any more extended Draughts, taken by a remoter Light. But being therefore a Kind of Reading *à la Mode*, and the Events, their Sources, so suddenly giving Way to every fresh Current of Affairs, it is no Wonder if these little Maps of them are, in like Manner, over-borne, and become as transient as they: And yet whenever the Political Wheel rolls into any of its former Tracks, or present Occurrences tally with those of past Times, doubtless what was then advanced for the Public Good, might now be conducive thereto: Whereas the Disorders of former Times revive, and the Remedies which were prescribed against them are to seek; many, as well pleasant as profitable, being lost merely for Want of Revival.

Fourthly; The truest Images of their Authors. For, *Pamphlets* running so often upon new, particular, and unprecedented Subjects, the Writers have less Opportunity to *commit*, and their Writings are less liable to *admit* such foul and frequent Practises of *Plagiarism*, as *Books* of Matter more Various, and Bulk more Voluminous, too often exhibit. Besides, the Author being more vigorously prompted to Application, by the Expediency of bringing forth his Work opportunely "is urged (as has been

* Cox in Hist. of England.

elsewhere said upon another Occasion*), to strike out the Images of his Mind at a Heat, in the most natural Form and Symmetry, in the most significant Circumstances at once; seldom allowing Leisure for the Writer to doat upon, or dream over his Work: neither to disguise it with the Conceptions of other Men, nor to deform it with Chimeras of his own." Hence are they preferred by many Critics, to discover the genuine Abilities of an Author, before his more dilatory and accumulated Productions.

These, besides many other Arguments which might be deduced from the commodious Brevity, the vast Choice, or Variety of well-written *Pamphlets*, more particularly their regretted Dispersion, Consumption and Obscurity; but, above all, the many surprising scenes to be unfolded, and brought in View, by select and public Collections, from the rich but disregarded Store, are, in my Opinion, sufficient Recommendations to the Encouragement of such a Revival. What few Attempts have hitherto been made, seem either of a short-sighted Nature, or of one too unbounded. Thus *Edward Husband*, circumscribes himself to the Speeches and Ordinances of Parliament, in a few Years of K. *Charles I.* As the Collections in K. *Charles II.* and K. *William's* Reigns, contain only some *State-Tracts* of those Times. And, for *John Duntun's* Collection, it might have succeeded better, had he not been for rambling into foreign, or heavy and unaffecting Subjects. But the Undertaking most likely to succeed, is one wholly unconfined, as to Time, and only confined to Matter domestically applicable; provided the Undertaker chuses judiciously his Materials. And, certainly, the Public might soon be obliged with a very valuable Collection, if in those Particulars whereof the Collector's own Store should

be deficient, he were supplied by such Possessors of these Curiosities, as have a Relish for the Project: Which may be farther rendered a convenient Receptacle for the Restoration of what is not only rare and remarkable, but pertinent and seasonable.

And such, among others, are the Advantages promised us by the present *PHOENIX*; which, if it ever grows into a Volume, and is accommodated with a complete *Index*, I cannot help fancying, we shall imagine ourselves led into new and untrodden Paths; into Regions of neglected but notable Intelligence, which, having lain long dormant, and widely remote from ordinary Observation, will look like a sudden Resurrection of Characters and Descriptions; Schemes and Discoveries; or rather a Kind of Re-Creation of them in the Land of *Literature*: So that it may yield the best Comment upon past Times, and become the grand Expounder of many Incidents, which General Historians are either wholly ignorant of, or very superficially mention.

Thus, my Lord, you have the free, but undigested *Thoughts* of one totally disinterested in the Undertaking aforesaid, and no otherwise concerned for the same, than as a Well-wisher to what I cannot but think may be of public Utility: And the juster Title they may have to your favourable Censure, as being the immediate Consequence of your Commands. I might, indeed, have farther enlarged on a Theme so fruitful; but in handling the Subject of *Pamphlets*, it may not be discommendable to conform my self to their Size: For,

Inter Pygmaeos non pudet esse brevem.

More especially when I consider, that I may have already trespassed farther upon your Lordship's Patience, than will admit of an Apology from

Your LORDSHIP's, &c.

W. O.

[WILLIAM OLDYS.]

* *Essay on Epistolary Writings, &c. 8vo, M.S.*

as a very curious historical document, without which it would be almost impossible to arrive at an exact and perfect conception of the first years of the sixteenth century: it is read only as an historical monument of some value. The work, in fact, by more lapse of time, has lost a great deal of its merit; and this masterpiece, illustrated by Holbein, so full of wit and spirit, is no longer any thing but a somewhat ordinary lucubration, which the most determined philologists confess, when they speak in good faith, is almost insipid.

This is not because Erasmus has not "infinite wit."—"Either you are Erasmus or you are the devil," said Thomas More to him one day, when Erasmus had called upon him *incognito*. But the temperament of his nature was moderation. *Non amo veritatem seduliosam*, he often said. This paints him better than the saying which escaped from him upon the marriage of Œcolampadius, and which nearly cost him his life: "The Lutheran tragedies always end in a marriage." Affable and generous before every thing else, he loved to rail without bitterness. Thus his irony is generally wanting in the pitiless edge which wounds incurably. *The Praise of Folly* is, however, still spoken of, because the name of Erasmus is connected with it, by an immense succession of controversy, surprise, and scandal, the tumult of which drowned the much more legitimate noise of his other works, so full of vast and solid learning, and into which only scholars now deign to sometimes cast a glance.

Let us mention here only the collection of *Apophthegms*, and that of *Adages*. Who has read them through? Who takes the trouble to run through them, unless such a chance as is always happening in the life of a literary man, or the desire or need of deciding an etymology, of verifying a reading, or mounting to the source of a proverbial expression which is not thor-

oughly understood, invites to such a task? The *Apophthegms* and the *Adages*, although they are in reality but a patient and ingenious compilation, such as could be conceived and executed only by such princes of erudition as antiquity possessed, still offer, in their variety, their connection, their explanation and application, an attraction, a novelty, a charm, and an originality, which gain upon the reader, but which can hardly be expressed. The two books, though stuffed full of Latin tinged with Greek, please as much by their manner as their matter. The interest is graduated with the art which results from method. Having once commenced, we boldly continue to turn the leaves. The first steps may be hard, but as we advance the prospect enlarges, and we become more accustomed to the difficulties of the road. When once we have seen, through the tangled wood, the end of the avenue which leads to the Palace of Knowledge, it is seldom that we do not wish to press on to the end.

The *Apophthegms* is a gallery upon whose walls Erasmus has engraved with religious care all the memorable sayings he has collected from the ancients. The gallery is long—it has eight halls.* As for the *Adages*, they are composed of four Chiliads, each one containing ten centuries; then follows a fifth incomplete Chiliad, consisting of two centuries—the first complete, the second ending at the fifty-ninth number.

To attempt, by such meagre quotation as your space would allow, to show the spirit and value of these works, would be useless. They are storehouses of learning to which all scholars return, but whose wealth is never diminished. If our century should see such a revival of learning as Erasmus himself was so instrumental in pro-

* An excellent bibliographical notice of these works will be found in the *Bibliographie Patrimoine*, by M. Duplessis. (Paris, 1847, 8vo.)

ducing, one of the first books to be reprinted and made universal would be the *Chiliads*. Such a recognition of his labors would be the most grateful one possible to the memory of Erasmus; and if America should take the initiative by such a step, it would be but a just tribute by the new civilization of the New World to the wisdom and learning of the Old.

IV.

THE BIRDS OF PSAPHON.

THE puff direct, or indirect, is not so new as is supposed. The ancient historians tell of a certain PSAPHON, a Grecian of Libya (probably of Cyrenaica), who, having taught the birds to say, as with human voices, that he was a god, and a very great god, let them fly in the woods, where, thus instructed, they taught the other birds to say the same thing: *Qui . . . quum plurimas aves coepit vocales, et humani sermonis dociles, quas docuit sonare hæc verba: Megæ Theræ Psaphon; atque ita edocuit emisit in montes: at illæ quæ didicerant caneabant, ac reliquas item aves sonare docebant.*

Finally, the Libyans, adds the history, being ignorant of the trick, and believing that the thing came to pass by the will of Heaven, resolved to render divine honors to Psaphon, and placed him among the gods. Whence the proverb, "The birds of Psaphon" (*Psaphonis aves*). A fine history might be made with this title: THE BIRDS OF PSAPHON. It would be that of many reputations.

C. R.

PORSON'S SKULL.—To ascertain the cause of Professor Porson's death, his head was opened; when, to the confusion of all craniologists, and the consolation of all block-heads, he was found to have the thickest skull of any professor in Europe!

VOL. II.—3

THE
BIBLIOMANIA,

An Epistle,

TO

RICHARD HEBER, ESQ.

BY

JOHN FERRIAR, M. D.

*Hic, inquis, Veto quisquæ fuxit Oletum.
Pinge duos Angues:—*

PERR. Sat. 1, l. 108.

WHAT wild desires, what restless torment seize
The hapless man, who feels the book-disease;
If niggard Fortune cramp his generous mind,
And Prudence quench the Spark by heaven assigned!

With wistful glance his aching eyes behold
The Princeps-copy, clad in blue and gold,
Where the tall Book-case, with partition thin,
Displays, yet guards the tempting charms within:
So great Facardin view'd, as sages* tell,
Fair Crystalline immer'd in lucid cell!

Not thus the few, by happier fortune grac'd,
And blest, like you, with talents, wealth and taste,
Who gather nobly, with judicious hand,
The Muse's treasures from each letter'd strand.
For you the Monk illum'd his pictur'd page,
For you the prels defies the Spoils of age;
FAUSTUS for you infernal tortures bore,
For you ERASMUS† starv'd on Adria's shore.
The FOLIO-ALDUS loads your happy Shelves,
And dapper ELZEVIUS, like fairy elves, [Twelves:
Shew their light forms amidst the well-gilt
In slender type the GIOLTIOS shine,
And bold BODONI stamps his Roman line.
For you the LOUVRE opens its regal doors,
And either DIDOT lends his brilliant stores:
With faultless types, and costly sculptures bright,
IBARRA's Quixote charms your ravish'd sight:
LABORDE in splendid tablets shall explain
Thy beauties, glorious, tho' unhappy SPAIN!
O, hallowed name, the theme of future years,
Embalmd in Patriot-blood, and England's tears,

* Sages. Count Hamilton, in the *Quatre Facardins*, and Mr. M. Lewis, in his *Tales of Romance*.

† See the *Opulentia Sordida*, in his *Colloquies*, where he complains so feelingly of the spare Venetian diet.

"St. Gregory hard at study there I spy,
 "His glory and tiara strike the eye;
 "His books well-bound, with many a gilded spot,
 "A clever reading-desk has Gregory got!
 "Had the tenth Leo thus his leisure spent,
 "We yet had pray'd in Latin, and kept Lent.
 "But greater bliss the charming picture fills,
 "When golden sun-beams smile on verdant hills,
 "Or soft retreats in flow'ry vales are made,
 "Where the young forest rears its tender shade.
 "Then at safe distance pinnacles are seen,
 "And glitt'ring towers surmount the swelling
 green;
 "Gay belts of war! the city's specious pride,
 "Which sullen cares, and quiv'ring anguish hide.
 "For near the lofty fane or op'ning square,
 "The sad blind alley teems with hopeless care.
 "Dire, in those ancient times, the wretch's plight,
 "Ere the dim pane transmitted scanty light:
 "When ill-join'd shutters barr'd the longing view, }
 "And where light flow'd, the winter enter'd too, }
 "As shiv'ring hands the wooden leaf withdrew. }
 "Their's was the shapeless bolt, the dunghill-floor,
 "And blacken'd thatch the humble eaves peep'd
 o'er:
 "Without, the putrid kennel choak'd the way,
 "And all was filth, disgust, and deep dismay.
 "No ballads then bedeck'd the lab'rer's cot,
 "Nor Francis Moore foreboded cold or hot:
 "Whose cuts grotesque, and artless rhymes sup-
 ply,
 "(What ev'n the poor require) the poor man's li-
 brary.
 "More solid good the mystic church with-held;
 "Their eyes the sacred volume ne'er beheld,
 "Save when at church the reader turn'd with care,
 "The glitt'ring leaves, and spoke the foreign
 prayer:
 "With doubtful hope the pauper's bosom beat,
 "He left, unedified, his gloomy seat.
 "Or when the Freer, on some high festal day
 "Would relics rare, and miracles display;
 "And prate, as tell the fly Italian drolls,
 "Of Gabriel's feather, or St. Lawrence's coals.
 "In sin the wretch might live, in sin might die;
 "Give money—money, was the preacher's cry.
 "Then light arose—the darkling cot was blest,
 "When TINDAL's volume came, a hoarded guest.

"Fierce, whist'ring guards that volume sought in
 vain,
 "Enjoy'd by stealth, and hid with anxious pain,
 "While all around was penury and gloom,
 "It shew'd the boundless bliss beyond the tomb;
 "Freed from the venal priest, the feudal rod,
 "It led the sufferer's weary steps to God;
 "And when his painful course on earth was run,
 "This, his sole wealth, descended to his son.
 "Now, when no tyrant-statutes cramp belief,
 "When Smithfield's only martyrs are its beef,
 "Amidst the crouds whom rarer books entice,
 "Still Tindal's Bible is a gem of price.
 "True, the blest owner now no longer fears
 "The bishop's summons thund'ring in his ears,
 "No more he turns the leaves with trembling
 hope,
 "Or dreads lest Satan come, in guise of Pope;
 "On that stout shelf, where ev'n Polemics sleep,
 "He shews its boards, inclosed in lasting sheep.
 "There long untouch'd may Tindal's labours ly,
 "For book collectors read not what they buy."

(To be continued.)

MESSRS. PHILES & CO. have ready for
 the press, and are now taking subscriptions for, a
 reprint of *The Paradise of Dayntie Devices*.
 The text of this edition is taken from the reprint
 of 1810, edited by Sir EDGEMONT BRYDGES. The
 biographical notes have been prepared expressly for
 this edition, using Brydges as a basis, but incorpo-
 rating much information that has been brought to
 light since his edition was issued. This edition
 will be printed in small quarto, in the best style of
 the art, upon India paper, and is limited to 500
 copies, as follows:

400 on small paper, at \$2.00 each;
 100 on large paper, at \$4.00 each.

At these prices, copies will be furnished to sub-
 sscribers only; and as soon as they are supplied
 the prices will be raised to \$2.50 for the small
 paper copies, and \$5.00 for the large-paper copies.
 Messrs. PHILES & Co. propose to make this re-
 print of *The Paradise of Dayntie Devices* the first
 volume of a series of reprints of scarce collectio-
 ns of OLD ENGLISH POETRY. The next volume
 of the series will be "*England's Belicon*."

The Philobiblion

A MONTHLY
BIBLIOGRAPHICAL
Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

Vol. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.
MDCCCLXIII.

Contents of Number XIX.

	PAGE
I. NOTICE OF SOME OF THE MOST IMPORTANT BOOK-SALES IN EUROPE DURING THE PAST YEAR	145
II. A BRIEF NOTICE OF MR. THOMAS TAYLOR, THE CELEBRATED PLATO- NIST, WITH A COMPLETE LIST OF HIS PUBLISHED WORKS	151
III. MACARONIC POEM	159
IV. CURIOUS MODES OF EXPRESSION	160
V. THE BIBLIOMANIA, ETC., BY JOHN FERRIAR, M. D. (<i>Concluded.</i>) . .	162
VI. MISCELLANEOUS ITEMS:	163
Ismā'il Ibn Makrī—The 'Unwūn-alsharaf.—Curious Old Ballad, con- taining the Plot of "The Tempest."	
VII. CATALOGUE.	

July, 1863.]

The Philobiblion.

[Number 19.]

NOTICE OF SOME OF THE MOST IMPORTANT Book-Sales in Europe DURING THE PAST YEAR.

DESPITE the general stagnation of business during the past year, some of the most important sales of books which have taken place for years, have excited the bibliographical world. A brief notice of the most important articles will prove of interest to the readers of *The Philobiblion*. We will mention no article which sold for less than two hundred dollars, and will give the prices in American currency.

The first sale was the remainder of M. Libri's wonderful collection. This universal bibliophile, whose success is equalled only by his learning, parted in this sale with the choicest books which he had reserved from his previous sales. The auction took place in London, the 25th of July, 1862. The catalogue was printed in both French and English; and, as it was issued in haste, all of the copies were marked "*Proof*." The catalogue contains 713 numbers, and produced \$57,800.

No. 3. *Roman d'Agolant*, an important manuscript in French, of the thirteenth century, and one of the most ancient romances of chivalry of the times of Charlemagne; unpublished. \$775

The two following romances of chivalry were also in the sale:

No. 541. *Tristan de Leonis*, a manuscript of the fourteenth century, upon vellum, with miniatures. \$775

No. 543. *Roman de Troyes*, a manuscript of the thirteenth or fourteenth century, upon vellum, with miniatures. \$529

No. 70. A Bible in Latin, of the tenth or eleventh century, in uncial letters, and of great importance for the text. \$325

No. 73. A Bible in French verse, of the twelfth century. \$500

The collection contained three volumes from the library of Leo X., who is so celebrated as an encourager of the arts, and who is known to have formed a remarkable collection, composed principally of splendid manuscripts, executed to his order by the most famous calligraphers and miniature-painters of his time. In the famous portrait of this pope, by Raphael, he is represented examining with a glass the miniatures of a manuscript.

This collection, like the equally famous one made by Mathias Corvin, King of Hungary, was destroyed. It has been generally supposed that the few volumes which escaped from the sack of Rome in 1527 were all in the Vatican; but M. Libri, who has shown a genius in finding impossible books, had three manuscripts from this collection, the only ones which ever appeared in a private collection. These three were—

No. 79. *Flavius Blondus, Roma Triumphans*, which sold for \$300

- No. 119. *Calliodorus*. §205
- No. 303. *Flavius Josephus*, a splendid copy, concerning which the catalogue said: "To describe the richness and beauty of the miniatures which adorn the first two pages of this manuscript would be impossible. The numerous figures, the medallions in gold, the flowers, the precious stones which are scattered through it with profusion, are of a fineness of design, a richness of coloring, and a splendor of preservation, which are incomparable. The writing also is perfectly beautiful; all the capitals are of an inimitable elegance." This book sold for §1,000
- The difficulty there is at this late day in finding a perfect Caxton, is well known to every one interested in such pursuits. Yet M. Libri had one. In his catalogue it was:
- No. 137. *The Fayt of Armes and of Chyualrye*, translated by Caxton himself from the French of Christine de Pisan, and printed by him in 1489. A copy of this work sold in the Duke of Roxburghe's sale for §1,983; this copy brought only §1,277
- No. 140. *Chroniques de Saint-Denis*, a manuscript of the thirteenth or fourteenth century, which came from the Montmerquo collection; sold for §405
- No. 141. *De Officiis*, a fine copy, printed in 1465, at Mayence, by Fust. §725
- No. 173. *Cuspinianus de Imperatoribus Romanis*, folio, 1540. A beautiful specimen of binding, from the collection of Demetrio Canevari, the physician of Pope Urban VII., in brown morocco, with compartments of different colors, and a medallion in the centre of each cover. §255
- No. 177. *Divina Commedia*, a beautiful manuscript of the end of the fourteenth century, with miniatures. §525
- No. 201. *Ten Original Designs of Leonardo da Vinci*. §550
- No. 202. *Designs for Architecture*, by Rubens. §525
- No. 203. *Fifty-two Designs by Guercino*. §365
- No. 204. *About two hundred Designs by the Great Masters*, such as Raphael, Michael Angelo, Titian, Julio Romano, Correggio, Carrache, and others. §650
- No. 216. *Adagia of Erasmus*, a splendid sample of rich French binding of the sixteenth century, in compartments of different colors; the copy of Henry de Croy, with his arms and monogram, and mottoes in French and Italian frequently repeated upon the covers in gold, silver, and different colors. §435
- No. 285. *Horace*, a manuscript of the ninth century, with variations and an unpublished commentary. §1,250
- No. 305. *Juvenal*, a manuscript of the same period. §1,250
- No. 297. *Adoration de Jésus naissant*, a small manuscript by Javry, the famous calligrapher. §250
- No. 295. *Iamblicus*, Aldus. Grolier's copy. §215
- No. 429. *Les Epistres d'Ovide, trad. en vers par Oclavien de Saint-Gelais*, a manuscript of the fifteenth century, adorned with exquisite miniatures, and executed probably for Anne de Bretagne, whose delicacy of taste in such matters has remained famous. §2,650
- No. 428. *Ovidius, De Arte Amandi et de Remedio Amoris*, a superb manuscript of the fifteenth century, with miniatures, from the library of Henry III. §625
- No. 278. *Homiliae et Sermones, cum lectionario veterum Patrum*, a fine manuscript of the seventh or eighth century, written in Merovingian characters. §805
- Nos. 443 and 445. Two manuscripts of *Petrarch*, with miniatures—those of the second by Attavante. §200 and §500

No. 446. *Il Petrarca*, Venetia, Aldo, 1501, a copy on vellum, with a fine binding of the time, in Maioli style. §625

No. 456. *Navigations de Pigafetta*, a very fine and important manuscript in French, upon vellum, unpublished, dated 1519, with twenty-three geographical charts in gold and colors. §675

No. 458. *Platonis Opera*, folio, mor. brown, with compartments of various colors; an Italian binding of the sixteenth century, with the arms and device of Christophe Madruccio, Bishop of Trente. §200

No. 459. *Plinii Historia Mundi*, folio, a French binding of the sixteenth century, in compartments of various colors, with the arms of Louis de Sainte-Maure, Marquis de Nesles. §580

No. 470. *Book of Hours*, of Lorenzo de Medici, a manuscript of the fifteenth century, with nine miniatures—a masterpiece of the Florentine school. §800

No. 477. *Book of Hours*, of King Louis XI., with twenty-one miniatures of exquisite finish. §725

No. 500. *Works of Saadi*, in Persian, a magnificent manuscript of the sixteenth century, ornamented with rich miniatures in gold and colors. §500

No. 501. *Sallustius*, a superb manuscript of the fifteenth century, on vellum, with miniatures by Attavante, in the original binding with clasps, and the arms of Antonio Altieri. §500

No. 515. *Statius*, a valuable manuscript of the ninth century, on vellum, written in Lombardic miniscules. §775

No. 527. *Tewsdanck*, Nuremburg, 1517, a copy on vellum. §625

No. 550. *Valturius, De Re Militari*, a fine manuscript of the fifteenth century, with miniatures. §300

No. 602. *Horæ in laudem beatissime*
VOL. II.—T

Virginis Marie, 1541, Geoffroy Tory; a rich binding of the sixteenth century, in compartments. §320

No. 650. *Le Parangon des Chançons*, Lyon, Jacques Moderne, 1538-'41; 9 tomes in 1 vol. 4to, oblong; rare. §400

Among the most curious articles in this last sale of M. Libri, was a remarkable collection of ancient Byzantine bindings in sculptured metals, ornamented with precious stones, enamels, carved ivories, ancient cameos, etc. These masterpieces of gold-working of the middle ages were carefully preserved among the treasures of the abbeys and cathedrals. It is well known that these treasures were stolen during the frequent wars of the eleventh and twelfth centuries. Most of the soldiers who were active in these robberies selected such rich articles on account of their portability. It is, therefore, extremely difficult to meet with such specimens. There are a few in the *Bibliothèque Impériale de Paris*, and in the British Museum. The *Bibliothèque Royale* of Berlin possesses a few; and in this sale of M. Libri were presented more specimens than any other private collection can boast.

No. 88. *A Manuscript of Saint Bonaventura*, in binding of the middle ages, metal gilt, with a border set with precious stones, rubies, topazes, emeralds, etc. §710

No. 226. Some valuable fragments of the Gospels, from the sixth century, in uncial letters of great beauty, in an enamel binding of the tenth century, ornamented with sculptures. §825

No. 227. Another, of the tenth century, with miniatures; a binding of metal gilt, ornamented with enamels like those of Limoges, and with figures in relief. §800

Nos. 228 and 229. Two others, of the eleventh and twelfth centuries, equally valuable: the first with a binding of copper

gilt, richly enamelled with heads in relief; the second in enamel of the twelfth century, with figures, pearls, and precious stones. \$625 and \$700

The work on the binding of this last manuscript was admirable; it contained in relief a figure of Christ, about a foot high. In the other, at the commencement of Saint John, was a miniature, representing a group of women, in the Byzantine costume of the time, attending divine service.

No. 279. *Homilia rarior et vitæ sanctorum*, a manuscript of the twelfth century, placed in a binding of the tenth century, of metal gilt and enamelled, with precious stones and cameos. \$575

No. 317. *Lectionarium*, a manuscript of the eleventh or twelfth century, upon vellum, in folio, with long lines, written in red and black, with a binding, forming a diptych, of carved ivory, ornamented with gilt and silver, figures in relief, and enamel. The catalogue thus explains the binding of this volume:

"The border of the two covers is formed of thirty-two large medallions in ivory, sixteen on each side, representing saints and prophets, with their symbols, and some inscriptions in uncial letters, the whole surrounded with a border of leaves in Grecian style.

"In all probability the medallions date from the sixth century, while the enamels and figures in metal are perhaps a little less ancient. The richness of the work, the gilding lavished upon certain parts of the ivory, a thing very rare and ancient, and the fact that the book has both covers equally gilt . . . the costumes of the principal figures, which remind us of those in certain mosaics in Ravenna, all show that this wonderful binding must have made one of the precious gifts which the Emperors of the East, Justinian among others, sent from time to time to the churches of Rome and

Ravenna. It would require a volume to fully describe this monument, which we have nowhere found indicated, and which can be compared to the analogous but much less beautiful ones described in the works of Gori Mabillon, Du Sommerard, and others." This volume sold for \$1,800

No. 356. *Menologium Sanctorum*, a manuscript of the eleventh century, on vellum, 4to, with colored designs; bound in a rich cover of silver gilt, ornamented with enamel, precious stones, cameos, etc., of the eleventh and twelfth centuries. \$495

No. 559. *Vitæ Sanctorum*, a manuscript on vellum, of the eleventh century, with a binding of the time in metal gilt, ornamented with pieces of rock-crystal and ancient enamels. \$600

Count H. de la Bédoyère's Sale.

One of the most important sales of the past year, for choice copies of books of value, was that of Count H. de la Bédoyère. Begun at the commencement of this century, it was enriched with the spoils secured from such distinguished sales as those of Caillard, Didot, Nodier, Pixericourt, De Bure, and others. The Count was also a traveller, and missed no opportunity, on his voyages, of increasing his collection. Each volume, before being placed upon his shelves, was subjected to a minute examination, and often five or six copies were used to make his perfect one.

Once before, in 1837, the Count sold his collection, but soon repented, and has since bought back all the volumes he could find which had belonged to him. Besides this cabinet for a bibliophile, the Count was the proprietor of the collection concerning the French Revolution, a notice of the catalogue of which has already appeared in these pages. This collection has finally been bought by the *Bibliothèque Impériale* of Paris, for 90,000 francs.

Among the gems of his cabinet were the following:

No. 5. *Nouveau Testament*, Paris, Didot, 1793-'95: 5 vols. 4to, large paper, green morocco, by Bozerian; one of twelve copies in this form, with an address *à l'Assemblée Nationale*. It has three sets of plates, before and after the letter and the *eaux fortes*, together with the one hundred and twelve original designs by Moreau.

§380

No. 23. *Breviarium*, a magnificent manuscript of the fifteenth century, on vellum, with forty-one miniatures; small folio, with a splendid binding in compartments, by Derome. This volume has been in the Vallière, Gaignet, and Camus de Limare collections.

§800

No. 189. *Histoire Naturelle de Buffon*, 56 vols. 4to; a magnificent copy, with several sets of the figures colored with the greatest care.

§259

No. 254. A set of twenty-five original designs in sepia, by Moreau, for La Fontaine.

§324

No. 256. Twelve original designs in sepia, by Tony Johannot, for La Fontaine.

§200

No. 249. Three hundred original designs by Marillier, for the Bible.

§799

No. 297. Seventy-seven original designs by Marillier, for the works of the Abbé Prevost.

§221

No. 776. *Metamorphoses d'Ovide*, translated by the Abbé Banier; 5 volumes 4to, bound by Derome, with plates before the letter, *eaux fortes*, a double set before the *Nudités*, and the set of Zocchi before the letter.

§230

No. 1023. *Adonis*, by La Fontaine; a valuable manuscript on vellum by Jarry, executed in 1658, for the superintendent Fouquet. The original edition having appeared in 1669, this manuscript presents

notable differences in the text. This manuscript is charmingly bound by Gascon: it was sold in 1825, at the sale of Galitzin, for 2,900 francs; withdrawn at the first sale of Bédoyère, in 1837, at 1,550 francs; and sold now,

§1,805

No. 1293. *Œuvres de Regnard*, 6 vols. 8vo, moroc., vellum paper; a unique copy, with many sets of the plates, and the original designs.

§260

No. 1355. *Les Amours Pastorales de Daphnis et Chloë*. The Regent's edition, splendidly bound by Padeloup.

§245

No. 1624. *Les Mille et Une Nuits*, 6 vols. 8vo; a splendid copy, with many sets of plates.

§240

No. 1923. The collection of French classics by Lefèvre; large paper, 73 vols.

§396

No. 2273. *Collection des Mémoires relatifs à l'Histoire de France*, published by Petitot and Montmerqué, 13 vols.; bound by Bauzonnet.

§220

No. 6280. *Dictionnaire de Bayle*, 4 vols. folio; bound in morocco by Derome, large paper.

§205

The sale of an amateur of Lyons—M. CAILHAVA—in December, 1862, offers some extracts:

No. 105. *Bonifacii Liber Decretalium*, Moguntia, P. Schoyffer, 1470; a copy on vellum.

§252

No. 245. *De Triflibus Franciæ*, a unique copy on vellum. The edition was published by M. Cailhava himself; bound by Bauzonnet.

§236

No. 289. *Œuvres de Louise Labé*, Paris, 1853. One of two copies on vellum.

§240

No. 448. *L'Homme Pêcheur, par Personnages, joué en la Ville de Tours*. Paris, P. Le Dru, 1568. An exceedingly rare

mystery. Splendidly bound by Bauzonnet. \$950

No. 788. *Chroniques de Saint-Denis*, Paris, Guill. Eustace, 1514. \$259

No. 793. *Chroniques de Loys de Valoys*, Lyon, about 1483. Bauzonnet. \$309

No. 196. *Roy Modus*. First edition. Chambéry, Ant. Myret, 1486; withdrawn from sale at \$800

The next noticeable sale is that of the collection of M. DOUBLE, which took place this spring, at Paris. If we make two hundred dollars our limit in quoting from this sale, we will be forced to reprint almost the entire catalogue; we shall, therefore, limit ourselves to five hundred dollars:

No. 72. *Roman de la Rose*, Lyon, Guill. Le Roy, about 1485; the first edition, splendidly bound by Trautz-Bauzonnet. \$590

No. 108. *Saint Gelais*, Lyon, P. de Thonnes, 1547; a fine copy, the only one known. \$501

No. 182. *L'Histoire de Saint Greal*, Paris, 1516; 2 tomes in 1 vol. folio; Bauzonnet. \$1,000

No. 184. *Lancelot du Lac*, Vêrard; 3 vols. folio; Duru. \$780

No. 185. *Valentin et Orson*, Lyon, Martin Havard, 1505, folio; Trautz-Bauzonnet. \$620

No. 186. *Olivier de Castille*, Geneva, about 1490; Trautz-Bauzonnet. \$870

No. 189. *Melusine, de Jean d'Arras*, Paris, Maître Thomas du Guernier pour Jehan Petit, about 1500, folio; Trautz-Bauzonnet. \$700

No. 190. *Perceval Le Gallois, Chevalier de la Table Ronde*, Paris, 1530. \$890

No. 212. *Cent Nouvelles Nouvelles*, Vêrard, 1486, folio; Bauzonnet. \$1,600

No. 250. *Chroniques de France*, Paris, Vêrard, 1493; 3 vols. folio, Duru. Talleyrand's copy. \$860

No. 254. *Chronique de Froissard*, Vêrard. \$900

No. 278. *L'Antiquité expliquée, et les Monuments de la Monarchie*, by Montfaucon; 20 vols. folio, Niedrée. \$600

No. 300. *Breviarium Romanum*, Jenson, 1478, on vellum; binding in compartments, of the sixteenth century. \$1,044

No. 319. *Contes de Lafontaine*, a unique copy, with various sets of original designs among which were those for the edition of the *Fermiers Généraux*. \$704

No. 321. The original designs by Cochin, eighty-two of which are unpublished. \$784

No. 326. *Voltaire*, the edition of Kehl, 70 vols. 8vo, with the original designs by Moreau; the copy intended by Beaumarchais for Catherine of Russia. \$1,805

No. 327. *Costumier du Poitou*, Poitiers, Marneb, 1516. From the library of Francis I. \$500

No. 330. *Saint Basil*, in Greek, from the collection of Henry II and Diana of Poitiers; splendid specimen of binding in the sixteenth century. \$630

No. 331. *Saint Epiphanius*, from the same collection. \$545

Nos. 389, 390, 391. Three manuscript volumes of *Chansons et Motets*, from the same collection, \$1,050, \$920, and \$795. In the last sale of M. Libri, these three volumes were sold together for \$107.60.

No. 338. *Fodelle*, 4to, large paper, richly bound with the arms of Marguerite de Valois. \$660

There were five Groliers in this collection.

No. 344. *Heliodorus*. \$700

No. 345. *Virgil*, Aldus; Renouard's copy. \$570

No. 346. *Sannazarius*. \$410

No. 347. *Machiavel*, Aldus. \$730

No. 348. *Juvenal and Persius*, Aldus. \$360

No. 379. A set of the *Gospels*, from the ninth century, with miniatures, and a rich binding of silver gilt, with enamels and figures in relief. \$990

No. 381. A book of *Hours*, executed for Lorenzo de Medicis the Magnificent. \$720

No. 383. The same volume we have noticed in the Libri sale, under No. 88. \$840

No. 386. A manuscript of *Homilies*, with a binding in gold-work, with enamels, of the tenth century. \$520

No. 387. *Diverse Petits Ouvrages, en Prose et en Vers, pour la Bibliothèque de Versailles*, by Charles Perrault, a manuscript, which belonged to Louis XIV., and has his arms; with thirty unpublished designs by Seb. Leclerc. This volume was sold in La Bédoyère's sale for \$317; in this sale it brought \$620.

No. 392. *Petrarca*, a manuscript executed for the Medicis, with miniatures by Attavante. \$500

The whole sale produced \$54,588. It may be interesting to state that M. Double is son-in-law of M. Libri.

A BRIEF NOTICE

OF

MR. THOMAS TAYLOR,

The celebrated Platonist,

WITH A COMPLETE LIST OF HIS PUBLISHED WORKS.

THIS extraordinary man—distinguished for whatever can adorn the scholar, the gentleman, and the philosopher—was born in London, on the 15th of May, 1758 [and died November 1, 1835]. At a very early

age he was sent to St. Paul's school, and, after remaining there about three years, he was placed under the care of a relation, who held a situation in the dockyard at Sheerness, where he resided several years, and assiduously applied himself to the study of mathematics. He subsequently became the pupil of the Rev. Mr. ———, a dissenting minister, possessing considerable classical acquirements, with an intention of completing his studies at Aberdeen; but a premature marriage and pecuniary difficulties compelled him to relinquish his plan, and obliged him to accept a situation in an eminent banking-house. While in this employment, he commenced his study of Aristotle and Plato; and every hour that could be snatched from the duties of his avocation, was zealously devoted to the acquirement of a thorough knowledge of the abstruse and recondite doctrines of these two great philosophic luminaries, as developed by Proclus, Simplicius, Olympiodorus, and the other Greek commentators. By the generous and laudable exertions of a few friends, he was enabled to quit his clerkship, and became a private teacher of languages and mathematics. He also filled, for many years, the office of assistant secretary to the Society for the Encouragement of Arts, Manufactures, and Commerce, in which situation he obtained the notice and patronage of the late Duke of Norfolk, and at whose expense Mr. Taylor's invaluable translation of Plato was printed. His latter years have been passed in philosophic retirement; and, although seventy years of age, he still [1831] proceeds, with unextinguishable vigor and ardor, in the eminently great and valuable career to which his life has been dedicated; and I trust that he will yet communicate to the world, for the benefit of the uncorrupted and judicious few, many volumes of true science and genuine philosophy. His unexampled efforts in the dissemination of the ancient philosophy, and

the singular felicity with which he has unfolded the recondite doctrines of Plato and Aristotle, entitle him to the grateful thanks of every admirer of the genius and wisdom of antiquity. The tribute of applause which has been so generally paid to his astonishing labors by the discerning *literati* in foreign countries, forms a striking and cheering contrast to the acrimonious scurrility and abusive malevolence with which he has been assailed by the ignorant, the envious, and the bigoted, among his own countrymen.

Mr. Taylor has nothing remarkable in his exterior. He is of the middle size, well proportioned, and firmly put together; his countenance is regular, open, and benevolent. There is a dignified simplicity and unaffected frankness of manner about him which are sure to win the affections of all who have the pleasure of seeing him. In his dress he is simple and unpretending; in his conduct irreproachable. Among friends, he is unreserved and sincere; a determined foe to falsehood; and always ready to make sacrifices, when the end to be obtained is worthy of a noble mind. I verily believe that no man had ever a more passionate love of virtue, a loftier aspiration after truth, or a more vehement zeal for its diffusion. His manners, as already hinted, are peculiarly soft and graceful, alike destitute of pride, haughtiness, or vanity, which, together with his venerable appearance, never fail to inspire both love and reverence. Being gifted with a very extraordinary memory, he is not only enabled to retain the immense stores of knowledge which, in the course of a long life, assiduously devoted to study, he has amassed, but to bring them into complete action at his will. Such is the comprehension and vigor of his mind, that it can embrace the most extensive and difficult subjects—such the clearness of his conception, that it enables him to contemplate a long and intricate series of argument with distinctness, and to express it with precision.

An acute observer of men and manners, he possesses an inexhaustible fund of anecdote; so that the flow of his familiar chat, the cheerfulness of his disposition, and his easy communicativeness, are as attractive as his mental faculties are commanding. Very rarely has an understanding of such strength and comprehension been found united with a heart so pure and ingenuous. "*Nihil unquam produxit rerum natura, aut prudentius, aut prudenter, aut candidius, aut benignius.*"—(ERASMUS, *Epist.* 14, lib. 4, p. 286.) I have the honor to know him most intimately, and can truly say that his whole conduct is in perfect harmony with the principles of his sublime philosophy; that his every thought is in accordance with the whole tenor of his blameless life; and that his intentions are wholly unfulfilled by views of personal interest. I could adduce many splendid instances of his great disinterestedness and singularly amiable disposition; but "*on ne cherche point à prouver la lumière.*" His very profound and extensive mathematical acquirements, his fine poetical taste, and ready powers of harmonious versification, would have raised other men to distinction, but which in him are only the accompaniments of still higher gifts. I regret that my limits compel me to bring my few cursory remarks to an abrupt conclusion; but I do not think that I can more truly and concisely sum up the character of this great and good man than by applying to him what Shakespeare's Mark Antony says of Brutus:

"His life is gentle; and the elements
So mixed in him, that Nature may stand up
And say to all the world, This is a man."

The following is, I believe, a complete list of Mr. Taylor's published works:

- I. *The Hymns of Orpheus.* 12mo. 1787.
Sec. ed., considerably augmented. 1824.

In the Introduction and Notes there is much important information respecting the

theology and mythology of the Greeks, derived from ancient sources, and which was here for the first time published in English. In the second edition, which is dedicated to the most learned and enlightened prince in Europe, Mr. Taylor thinks he has incontrovertibly proved that these Hymns were used in the Eleusinian mysteries. Mr. Taylor has performed the very difficult task of translating them in a manner that reflects the greatest credit on his abilities, taste, and judgment. His ear for metrical harmony is exceedingly good; and there is a rich yet varied melody in his versification, which often reminds me of the happiest efforts of Pope. If the reader refers to pages 24-26, of the masterly Introduction to the second edition, he will find a truly beautiful passage descriptive of the sublime and scientific theology promulgated by Orpheus, Pythagoras, and Plato; and which has been copied nearly verbatim by the author of *The Rev. C. Fudkin's Oriental Mission*, but without giving the slightest hint of the source from whence he obtained it. I am sorry to add, that this is not the only instance I have met with of writers freely availing themselves, without acknowledgment, of the inestimable labors of my erudite and philosophic friend.

II. Plotinus on the Beautiful. 1787.

An excellent and spirited paraphrased translation of one of the most beautiful books of the profound Plotinus; and who, from the exalted nature of his genius, was called **INTELLECT**, by his learned contemporaries. This little work has never since been reprinted, and is now very scarce and highly valued.

III. Proclus on Euclid. 2 vols. 1792.

Nothing can be conceived more perfectly vigorous, and at the same time more elegant, than the whole of this inestimable commentary. I need scarcely add, that the conclusions are invariably obtained in

strict accordance with the purest rules of ancient geometry. I beg to recommend this profound and deeply interesting commentary to the serious perusal of every lover of true science, as one of the most beautiful and ingenious pieces of mathematical research that antiquity has bestowed on us, and as being replete with all the information which the most persevering and inquiring student could demand. The luminous and powerful reasoning of the learned and philosophic translator on the True End of Geometry, cannot fail of affording the liberal and judicious reader much satisfaction and still more instruction. The printed Greek text of this invaluable work is extremely imperfect; but this deficiency is in a great degree supplied in the Latin version by Barocius, of which Mr. Taylor has avowedly availed himself in his translation.

IV. The Phædrus of Plato. 4to. 1792.

There is a considerable difference between the Introduction to this dialogue, and the second edition of it in Mr. Taylor's translation of the whole of Plato's works.

V. Four Dialogues of Plato; viz. The Cratylus, Phædo, Parmenides, and Timæus. 8vo. 1793.

There are also several things in the Introduction and Notes to these Dialogues, which are not to be found in the second edition of them.

VI. Sallust on the Gods and the World. 8vo. 1793.

After the treatise of Sallust, follow some excellent Pythagorean sentences of Demophilus, which are succeeded by five Hymns of Proclus, in the original Greek, with an English version by Mr. Taylor; and the fifth, which is addressed to Minerva, was first discovered by the translator among the

Harleian MSS. in the British Museum; to which are added five original Hymns by the translator.

- VII. *Two Orations of the Emperor Julian: one to the Sovereign Sun; and the other to the Mother of the Gods.* 8vo. 1793.

Much novel and valuable information relative to these divinities, and which is derived from ancient sources, is to be found in the Introduction and Notes to this translation; to which is subjoined an original Hymn to Apollo and the Sun.

- VIII. *Five Books of Plotinus; viz. 1. On Felicity. 2. On the Nature and Origin of Evil. 3. On Providence. 4. On Nature, Contemplation, and the One. 5. On the Descent of the Soul.* 8vo. 1794.

The Introduction is replete with important additional information on the first, second, third, and fifth of these books. At the end there is an elegant Hymn to Apollo by the translator.

- IX. *Pausanias's Description of Greece.* 3 vols. 8vo. 1794. *Second edition, enlarged, 1824.*

The Notes to this delightful work contain a treasury of mythological information, which is nowhere else to be found collected; and in the second edition there are several additional notes of very great value. Among them there are two deserving particular mention: 1. A very full and highly interesting account of the perpetual lamps of the ancients; and, 2. A curious history of human bones of prodigious magnitude which have at various times been discovered. In claiming the indulgence of the liberal reader, Mr. Taylor states that he was compelled to translate the whole of this exceedingly difficult work in the short space of ten months.

- X. *Aristotle's Metaphysics.* 4to. 1801.

The Introduction to this first edition is more copious than the one prefixed to the second; the subsequent translation of the whole of Aristotle's works by Mr. Taylor having rendered it unnecessary to repeat in the latter what is contained in the former edition. There are thirty-five pages of additional Notes in illustration of the Platonic doctrine of Ideas; to which is subjoined an elaborate and scientific Dissertation on Nulities and Diverging Series.

- XI. *The Dissertations of Maximus Tyrius.* 2 vols. 12mo. 1804.

In the additional Notes to this excellent work there is much novel and important information concerning Prayer, derived from rare and ancient sources; and also an account of the festivals of the ancients, from Libanius, which had never before been translated into English.

- XII. *An Answer to Dr. Gillies.* 8vo. 1804.

Mr. Taylor, in his profound and luminous Introduction to the first edition of his translation of the *Metaphysics* of Aristotle, had indisputably shown that Dr. Gillies's novel arrangement of these books displays no less presumption than ignorance; that his translation has neither the manner, nor frequently the matter, of Aristotle; that his style, instead of conveying to the reader an idea of the unadorned purity and wonderful compression of that of the "mighty Stagyræ," is pompous and diffuse; and that he frequently ventures to introduce entire sentences of his own, which are wholly unauthorized by the text. This severe, but just accusation, called forth a violent and scurrilous attack from Dr. Gillies; to which Mr. Taylor replied in the above masterly and irrefragable pamphlet, in which he convicts the Doctor of taking the most extraordinary and unwarrantable liberties with his original, and of ignorantly

and basely calumniating some of Aristotle's best and most faithful interpreters.

XIII. *The Works of Plato.* 5 vols. 4to. 1804.

In the Notes to this great and inestimable work, Mr. Taylor has given the substance of the Commentaries of Proclus on the *Parmenides* and *First Alcibiades*; of *Olympiodorus* on the *Phædo*, *Gorgias*, and *Philebus*, which, at the time of the publication of his *Plato*, were only in MS., but most of which have been since published. The originals of these Commentaries were copied by him from MSS. in the British Museum and the Bodleian Library of Oxford. He has likewise given copious extracts from the treatise of *Damascius* *περὶ ἀρχῶν*, which were also copied by him from the magnificent MS. of this admirable work in the Bodleian Library. To which may be added, that Mr. Taylor, in the additional Notes to this splendid work, has given a translation of nearly the whole of the *Scholia* of Proclus on the *Cratylus*, which *Scholia* were at that time only extant in MS., but have been since published by *Boissonnade*, the celebrated professor of Greek at Paris, and who, in page 23 of his edition, calls Mr. Taylor *vir in Platonicorum philosophia versatissimus*.

XIV. *The Works of Aristotle.* 9 vols. 4to. 1812.

This voluminous and elaborate work is a strong and indubitable proof of the translator's extraordinary industry and very great abilities. He persevered in executing it in opposition to a numerous train of unexampled difficulties, and which would have entirely subdued a less resolute spirit. The philosophic reader is indebted for the publication of this magnificent work to the more than princely munificence of *William Meredith, Esq.*, of Harley Place, an ardent admirer of the philosophy of Plato and Aris-

totle, and who has patronized the labors of Mr. Taylor with a liberality unparalleled since the days of the Medici. I cannot, however, avoid expressing my deep regret at the very limited number (*fifty*) of copies printed of this *magnæ mentis opus*, as it is in consequence rendered so exorbitantly dear as to be only within the reach *hominum beatorum*.

In the *Organon*, or Logical Treatises (a volume of 844 pages), Mr. Taylor has given copious extracts from the Commentary of *Ammonius Hermias* on the treatise entitled *De Interpretatione*, and also from *Simplicius* on the *Categories*. His elucidations from the Commentary of *Simplicius* on the *Physics* are still more copious, and contain, in addition to much other valuable matter, extracts from the lost writings of *Parmenides*, *Melissus*, *Empedocles*, *Democritus*, *Anaxagoras*, etc., which *Simplicius* says were very rare even in his time. In the books, *On the Heavens* and *On the Soul*, the reader will find the substance of the Commentaries of *Simplicius* on these treatises. In the treatises likewise *On Meteors*, and *On Sense and Phantasy*, he will find the *Scholia* of *Olympiodorus* on the former, and *Priscianus* on the latter, both of which are replete with peculiarly important information. The Notes to the *Metaphysics* contain nearly the whole of the Commentaries of *Syrianus* that are extant, and are a most able and satisfactory defence of the Platonic doctrine of Ideas, against the apparent opposition of Aristotle.

XV. *The Six Books of Proclus on the Theology of Plato.* 2 vols. 4to. 1816.

Never have I read a work more replete with wisdom, or more likely to afford sound instruction on the most important subjects. Every sentence is the result of profound and active thought, and cannot fail of producing a powerful and convincing effect upon all liberal and candid minds. In the

seventh book, which Mr. Taylor has added from his own knowledge of the subject, in order to supply the deficiency of another book, which was written by Proclus, but since lost, he appears to have collected all the information he could find relative to the further development of the theology of Plato. The original of Proclus's *Elements of Theology*, a translation of which is annexed to the above work, has been republished by the very learned Frid. Creuzer, professor of Greek at Heidelberg, who, in the additional Notes to his edition, continually quotes Mr. Taylor's version of these Elements, and adopts nearly all his numerous emendations of the text.

XVI. *Select Works of Plotinus*. 8vo. 1817.

The above-mentioned celebrated Professor Creuzer is at present engaged in republishing all the works of Plotinus; and in one of his letters he says that he frequently uses Mr. Taylor's translations, in which he has taught Plotinus to speak in English; and that his own annotations make frequent mention of his opinion of Mr. Taylor's lucubrations in a way which he thinks will not displease him. In a subsequent letter he says that scarcely a day passes in which he does not insert Mr. Taylor's name in his Annotations.

The Introduction contains the substance of Porphyry's *Life of Plotinus*; and annexed to the treatises of Plotinus are copious extracts from Synesius *On Providence*, to which are added forty pages of additional Notes by Mr. Taylor.

XVII. *Iamblichus's Life of Pythagoras*. 8vo. No date.

At the foot of the title-page is an engraved head of Iamblichus, the original of which is to be found at the end of an 18mo volume, published at Geneva, 1607, consisting of Latin translations of Iamblichus,

De Mysteriis, Proclus on the *First Alcibiades*, etc., etc. What authority there may be for this engraving, I have no means of knowing; but, at all events, it is ornamental. I take this opportunity of informing my learned friend and the reader, that there is a fine bust of Pythagoras in the Vatican, and that a correct representation of it may be seen in tome vi., plate 26, *Statue del Museo Pio Clementino*.

XVIII. *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians*. 8vo. 1821.

In translating this work, Mr. Taylor has given in his Notes many emendations of the text; and, in his Introduction, says of Gale, the editor, that "for the most part, where philosophy is concerned, he shows himself to be an inaccurate, impertinent, and garrulous smatterer."

XIX. *The Commentaries of Proclus on the Timæus of Plato*. 2 vols. 4to. 1820.

In translating this work, which Fabricius justly calls *opus admirabile*, Mr. Taylor says that he has been obliged to make upwards of twelve hundred emendations of the text; and which, he adds, are not *conjectural*, but *necessary*, and will be acknowledged to be so by every one who is an adept in the philosophy of Plato. These Commentaries contain some exceedingly interesting information: such as that the Atlantic, beyond the Straits of Gibraltar, was marshy and full of breakers, in the time of Plato, owing to the subsidence of the Atlantic Island; that the fixed stars have periodic revolutions on their axes, unknown to the moderns; that every planet has a multitude of satellites, etc., etc.

XX. *Political Pythagoric Fragments, and Ethical Fragments of Hierocles*. 8vo. 1822.

The translator most justly remarks, in his Introduction, that these *Fragments* "must

be considered by every one as highly valuable, if their antiquity only is regarded; but by the lover of genuine wisdom they will be deemed inestimable, as proceeding from the school of the father of philosophy."

XXI. *Select Works of Porphyry.* 8vo. 1823.

The contents of this volume are: *On Abstinence from Animal Food*; *On the Homeric Cave of the Nymphs*; *Auxiliaries to the Perception of Intelligible Natures*; and at the end, Mr. Taylor has given a development of the Wanderings of Ulysses, showing that Homer's narration is allegorical; and, in so doing, he has availed himself of the authority of the ancients.

XXII. *All the Fragments that remain of the Lost Writings of Proclus.* 8vo. 1825.

Among these *Fragments*, there are five very remarkable instances of persons who have returned to life after they had been for a considerable time buried; see page 109. The narration is derived from the MS. Commentary of Proclus of the tenth book of Plato's *Republic*.

XXIII. *Cupid and Psyche, from Apuleius.* 8vo. 1795.

XXIV. *The Metamorphosis, and Philosophical Works of Apuleius.* 8vo. 1822.

In addition to that most entertaining and instructive of romances, *The Golden Ass*, this volume also contains two admirable treatises of Apuleius: 1. *On the God of Socrates*; 2. *On the Philosophy of Plato*—to each of which the learned translator has given copious Notes, replete with the most interesting and valuable information. I beg to call the particular attention of the reader to Mr. Taylor's beautiful and satis-

factory explanation of the tale of *Cupid and Psyche*, the most elegant and philosophical of fables. See page 88.

XXV. *A Dissertation on the Eleusinian and Bacchic Mysteries.* 8vo.

A second edition of this work is printed in Nos. 15 and 16 of *The Pamphleteer*. By the aid of this little volume, the philosophic reader will be enabled to form a more correct idea of the true end and design of those celebrated mysteries than he could possibly hope to derive from any other source. Mr. Taylor's interpretation is supported and corroborated by very copious extracts from rare and valuable Platonic manuscripts. Dr. Parr, in a note respecting this work (see his *Catalogue*, page 388), calls Mr. Taylor "the learned Mystic," and says that he has been most unjustly derided by Porson and his tribe.

XXVI. *Hederic's Greek Lexicon.* 4to. 1803.

In this edition many words are inserted not found in other modern Lexicons, and an explanation is given of some words agreeably to the Platonic philosophy.

XXVII. *The Elements of the True Arithmetic of Infinities.* 4to.

In this scientific dissertation, the mathematician will find that all the propositions in the *Arithmetic of Infinities*, invented by the celebrated Dr. Wallis, relative to the summation of Infinite Series, as also the principles of the doctrine of Fluxions, are demonstrated to be false.

XXVIII. *Miscellanies in Prose and Verse.* 12mo. 1805. Second edition, 1806.

The principal article in this collection is a beautiful Essay on the *Triumph of the Wise Man over Fortune*, according to the doctrine of the Stoics and Platonists.

XXIX. *A Dissertation on the Philosophy of Aristotle.* 4to. 1812.

Mr. Taylor's complete and accurate knowledge of the ancient philosophy is amply and unequivocally displayed in this truly admirable volume, in which the physical and metaphysical dogmas of Aristotle are luminously unfolded. I sincerely confess that this elaborate work has greatly increased my esteem for the Aristotelian philosophy, and at the same time confirmed me in the very high opinion I always entertained of the profound knowledge and eminent talents of its learned and excellent author.

XXX. *Theoretic Arithmetic.* 8vo. 1806.

In this exceedingly curious volume will be found all that has been written on this subject by Theo of Smyrna, Nicomachus, Iamblichus, and Boetius, with some remarkable particulars respecting perfect, amicable, and other numbers; as also a specimen of the manner in which the Pythagoreans philosophized about numbers, and a development of their mystical and theological Arithmetic.

XXXI. *The Elements of a New Arithmetical Notation.* 8vo. 1823.

Although I have not studied this profound treatise with that persevering and long-sustained attention which is absolutely necessary to justify a decided opinion, yet in the cursory examination I have bestowed on it I have seen quite sufficient to warrant my recommending it to my scientific readers as a work of considerable elegance, subtlety, and ingenuity.

Le Croix, the celebrated French mathematician, has been commissioned, by the Academy, to make a report on it.

XXXII. *Collectanea.* 8vo.

This volume of *Collectanea* was privately printed, for the purpose of distributing among the author's friends.

To Mr. Taylor we are also indebted for the most complete and valuable collection of the *Chaldean Oracles* ever published, the result of many years passed in patient and laborious research, in which he has not only added more than fifty oracles which had not been noticed by any preceding editor, but has also accurately arranged them conformably to their proper subjects. And this he has done, not from conjecture, but from the authority of those ancient philosophers by whom these oracles are cited, and who had in their possession the entire work, of which fragments only at present remain. In addition to these extensive and elaborate works, Mr. Taylor has communicated many curious and important articles to the *Classical Journal* and other periodical publications. After surveying such extraordinary labors, I cannot conclude more appropriately than by quoting the words of Milton to Manso:

"Ergo ego te Clidis et magni nomine Phœbi
Mansæ pater, jubeo longum salvere per ævum!"
[J. J. WELSH.]

See *Public Characters* of 1798, 1799. Fourth edition, 8vo, vol. i. pp. 121, 143.

Public Characters of All Nations, etc., vol. iii. pp. 480-483. Lond., 1823. 12mo.

[Upcott and Shoberl's] *Biographical Dictionary of the Living Authors of Great Britain and Ireland*, etc. Lond., 1816. 8vo, pp. 341, 342.

Knight's *Penny Cyclopædia*, Art. TAYLOR.

Catalogue of the Singularly Curious Library of the Late Thomas Taylor, Esq., the celebrated Platonist.

Sold by auction by Mr. Sotheby & Son, Wellington Street, Strand, on Tuesday, February 2, 1836.

A KNOWLEDGE OF BOOKS.—A great scholar, who prided himself on his ignorance of men and vast knowledge of books, once received from a plain, unlettered man, this humiliating rebuke: "The Lord double your learning, and then you will be twice the fool you are at present!"

Macaronic Poem.

VIRI HUMANI, SALSI ET FACETI,
GULIELMI SUTHERLANDI,

MULTARUM ARTIUM ET SCIENTIARUM DOCTORIS
DOCTISSIMI,
DIPLOMA.*

Unique gentium et terrarum,
From Sutherland to Padanarum,
From those who have six months of day,
Ad Caput usque Bonæ Spei,
And farther yet, si forte tendat,
Ne ignorantiam quis prætendat,—
We Doctors of the Merry Meeting,
To all and sundry do send greeting,
Ut omnes habeant compertum,
Per hanc præsentem nostram chartam,
Gulielmum Sutherlandum Scotum,
At home per nomen Boggie notum,
Who studied stoutly at our College,
And gave good specimens of knowledge,
In multis artibus versatum,
Nunc factum esse doctoratum.
Quoth Preses, Strictum post examen,
Nunc esto Doctor; we said, Amen.
So to you all hunc commendamus,
Ut juvenem quem nos amamus,
Qui multas habet qualitates,
To please all humours and ætates.
He vies, if sober, with Duns Scotus,
Sed multo magis si sit potus.
In disputando just as keen as
Calvin, John Knox, or Tom Aquinas.
In every question of theology,
Versatus multum in trickology;
Et in catalogis librorum
Frazer could never stand before him;
For he, by page and leaf, can quote
More books than Solomon ere wrote.
A lover of the Mathematicks
He is, but hates the hydrostatics,
Because he thinks it a cold study,
To deal in water clear or muddy.

* This Diploma was written by William Meston, A. M., who was Professor of Philosophy in the Marischal College, Aberdeen, about the beginning of the last century. It has been published in different editions of his poetical works, which are now, however, very rarely to be met with in the shops of the booksellers, and, to use their language, are at present out of print.

Doctissimus est medicinæ,
Almost as Boerhaave or Bellini.
He thinks the diet of Cornaro,
In meat and drink too scrump and narrow,
And that the rules of Leonard Lessius,
Are good for nothing but to stress us.
By solid arguments and keen
He has confuted Doctor Cheyne,
And clearly prov'd by demonstration,
That claret is a good collation,
Sanis et ægris, always better
Than coffee, tea, or milk and water;
That cheerful company, cum risu,
Cum vino forti, suavi visu,
Gustato dulci, still has been
A cure for hyppo and the spleen;
That hen and capon, vervecina,
Beef, duck and pasties, cum ferina,
Are good stomachics, and the best
Of cordials, probatum est.
He knows the symptoms of the phthisis,
Et per salivam sees diseases,
And can discover in urina,
Quando sit opus medicina.
A good French nightcap still has been,
He says, a proper anodyne,
Better than laudanum or poppy,
Ut dormiamus like a toppy.
Affirmat lulum alearum,
Medicamentum esse clarum,
Or else a touch at three-hand ombre
When toil or care our spirits cumber,
Which graft wings on our hours of leisure,
And make them fly with ease and pleasure.
Aucupium et venationem,
Post longam nimis potationem,
He has discover'd to be good
Both for the stomach and the blood,
As frequent exercise and travel
Are good against the gout and gravel.
He clearly proves the cause of death
Is nothing but the want of breath,
And that indeed is a disaster,
When 'tis occasioned by a plaster
Of hemp and pitch, laid closely on
Somewhat above the collar bone.
Well does he know the proper doses
Which will prevent the fall of noses,
E'en keep them qui privantur illis,
Ægrè utuntur conspiciillis.
To this, and ten times more, his skill
Extends when he could cure or kill.
Immensam cognitionem legum
Ne prorsus hic silentio tegam,
Cum sociis artis, grease his fist
Torquebat illas as you list.

IV.

Long time he journey'd up and downe,
The head all bare that wore a crowne,
And Ida in his hand,
Till that they reach'd the broad sea-side,
Where marchant ships at anchor ride,
From many a distant land.

V.

Imbarking, then, in one of these,
They were, by force of windes and seas,
Driven wide for many a mile;
Till at the last they shelter found,
The maister and his men all drown'd,
In the enchanted Ile.

VI.

Geraldo and his daughter faire,
The onelie two that landed there,
Were savde by myracle;
And, sooth to say, in dangerous houre,
He had some more than human powre,
As seemeth by what befell.

VII.

He brought with him a magicke booke,
Whereon his eye did oft times looke,
That wrought him wonders great.
A magicke staffe he had alsoe,
That angrie fiendes compell'd to goe
To doe his bidding straight.

VIII.

The spirites of the earth and aire,
Unseene, yet fleeting every where,
To crosse him could not chuse.
All this by studie he had gain'd
While he in Arragon remain'd
But never thought to use.

IX.

When landed on th' enchanted Ile
His little Ida's morning smile
Made him forget his woe:
And thus within a caverne dreare
They livde for many a yeare here,
For heaven had will'd it so.

X.

His black lockes turn'd all silver gray,
But ever time he wore away,
To teach his childe intent;
And as she into beautie grew,
In knowledge she advanced to
As wise as innocent.

XI.

Most lovelie was she to beholde;
Her hair was like to sunn litt golde,
And blue as heaven her eye.
When she was in her fiftenth yeere
Her daintie form was like the deere,
Sportfull with majestie.

XII.

The demons who the land had held,
By might of magicke he expell'd
Save such as he did neede;
And servaunts of the ayre he kept
To watch o'er Ida when she slept,
Or on swift message speede.

XIII.

And all this while in Arragon
Banormo reignde, who had a son
Now growne to man's estate:
His fire in all things most unlike,
Of courage tried, but slow to strike,
Not turning love to hate.

XIV.

Alfonso was the prince's name.
It chanc'd, post haste, a message came
Just then to Arragon,
From Sicilie, to son and fire,
Which did their presence soon desire
To see Sicilia's son.

XV.

Fast tyed in the nuptiale band
To Naples daughter's lovelie hand,
And they to goe consent.
So in a galley on a day
To Sicilie they tooke their way,
Thither to faile intent.

XVI.

Geraldo by his magicke art
Knew even the hour of their depart
For distant Sicilie:
He knew also that they must passe
Neare to the ile whereon he was,
And that revenge was his.

XVII.

He callde his spirites of the aire,
Commanding them a storme prepare
To cast them on that shore.
The gallant barke came sailing on
With silken sailes from Arragon,
And many a gilded ore.

XXVIII.

But gilded ore and silken saile
Might not against the storme prevaile:
The windes blew hie and loude.
The sailes were rent, the ores were broke,
The ship was split by lightning stroke
That burit from angrie cloude.

XXIX.

But such Geraldo's powre that day,
That though the ship was cast away,
Of all the crue not one,
Not even the ship-boy, then was drown'd,
And old Benormo on drie ground
Imbrac'd his dearest son.

XXX.

About the isle they wandered long,
For still some spirite led them wrong,
Till they were wearie growne;
Then came to old Geraldo's cell,
Where he and lovelie Ida dwell;
Though seene, they were not knowne.

XXI.

Much marvell'd they in such a place
To see an Eremit's wringled face;
More at the maid they start:
And soone as did Alfonso see
Ida so beautifull, but hee
Felt love within his hart.

XXII.

Benormo heard with grief and shame
Geraldo call him by his name,
His brother's voyce well knowne.
Upon his aged knees he fell,
And wept that ere he did rebell
Against his brother's throne.

XXIII.

Brother, he cried, forgive my crime!
I swear, since that u(n)happie time,
I have not tasted peace.
Returne and take againe your crowne,
Which at your seate I will lay downe,
And foe our jarres surcease.

XXIV.

"Never," Geraldo said, "will I
Ascend that seat of sovereignty;
But I all wrongs forgett.

I have a daughter, you a son,
And they shall raigne o'er Arragon,
And on my throne be sett.

XXV.

My head is all to old to beare
The weight of crownes, and kingdome's care;
Peace in my books I find.
Gold crownes befceme not silver lockes,
Like sunbeams upon whitend rockes,
They mocke the tranquill minde."

XXVI.

Benormo, worne with cares of state;
Which worldlie sorrows aye create,
Sawe the advice was good.
The tide of love betwixt the paire,
Alfonso young and Ida faire,
Had suddaine reacht the flood.

XXVII.

A galley, too, that was sent out
From Sicilie, in fear and doubt,
As having heard the wracke,
Arrived at the enchanted Isle,
And took them all in little while
Unto Maffina backe.

XXVIII.

But ere his leave Geraldo tooke
Of the strange isle, he burnt his booke,
And broke his magicke wand.
His arte forbad, he aye forswore
Never to deal in magicke more.
The while the earth should stand.

XXIX.

From that daie forth the isle has beene
By wandering failors never seene,
Some say 'tis buryed deepe
Beneath the sea, which breakes and sores
Above its savage rockie shores,
Nor ere is knowne to sleepe.

XXX.

In Sicilie the paire was wed,
To Arragon there after sped,
With fathers who them blessed.
Alfonso rulde for many a yeare;
His people lovde him farre and neare,
But Ida lovde him best.

The Philobiblion

A MONTHLY
BIBLIOGRAPHICAL
Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

VOL. II.

Græcos primùm auctores,

Statimque ut pecuniā accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.
MDCCCLXIII.

Contents of Number XX.

	PAGE
I. NOTICE OF THE WORKS OF CHRISTOPHER SANDIUS, JR., AUTHOR OF THE "BIBLIOTHECA ANTITRINITARIORUM," ETC.	169
II. ALCILIA—PHILOPARTHENS LOUING FOLLY, ETC.	173
III. GRAVE AND GAY POSTSCRIPTS TO ANCIENT MANUSCRIPTS	179
IV. ANNE BRADSTREET'S POEMS	182
V. LES FANTAISIES DE BRUSCABILLE, ETC.	185
VI. MISCELLANEOUS ITEMS:	190
Ancient Grants—Curious Title-Deeds.—English Ale and Beer.— Origin of the Term "Charlatan."	
VII. CATALOGUE.	



NOTICE OF THE
WORKS OF

CHRISTOPHER SANDIUS, JR.,

AUTHOR OF THE

"*Bibliotheca Antitrinitariorum*," &c.

CHRISTOPHER, the son of Christopher SANDIUS (*Germ.* SAND), was born October 12, 1644, at Königsberg. He received instruction in Greek and history from his father, from whom he also imbibed Arian opinions. He became a student in the University of Königsberg in 1658, during the rectorship of Thilo. In 1664, his father sent him to Oxford, to improve himself by reading and study. While there, he lodged in a house near Queen's College, and devoted himself almost exclusively to the perusal of such Antitrinitarian works as he could procure from the public library, and the different colleges, or meet with in the booksellers' shops. When the elder Sandius was deprived of his two secretaries, in the year 1668, the son left Königsberg, and settled at Amsterdam, where he procured a livelihood as a corrector of the press, and an author; and where he died, November 30, 1680, at the early age of thirty-six. His father survived him about six years.

The author of *A Brief History of the Unitarians*, called also *Sacnians*, styles him "a gentleman of prodigious industry and reading, and no less ingenious than

learned," who "in all his books refuses in words to be called either *Arian* or *Socinian*; but has written an Ecclesiastical History in Quarto, with *Addenda* to it; *Colonia*, 1678, on purpose to prove that all antiquity was Arian; and that the Unitarian doctrine has been reduced to low by the persecutions of Rome, and the puissant arms of Charles the Great, and other kings of France, for which services they have been requited by the Roman Pontiff, with the titles of *Most Christian Kings*, and *Eldest Sons of the Church*."

Most of the works of the younger Sandius are extremely rare. A list of them, originally prepared by Benedict Wiffowatius, Jr., and inserted by him in Sandius's *Bibliotheca Antitrinitariorum*, which was a posthumous work, was enlarged and illustrated with copious notes by Bock. The following account of them is abridged from the *Historia Antitrinitariorum* of the latter writer:

I. *Christopher the Son of Christopher Sandius's Nucleus of Ecclesiastical History; to which is prefixed a Treatise on Ancient Ecclesiastical Writers*. Cosmopolis (another name for *Amsterdam*), 1669, 8vo. This work is divided into three Books: the first extending from the time of Christ to the Council of Nice; the second, from the Council of Nice to that of Constantinople; and the third, from the Council of Constantinople to the seventeenth century. An enlarged edition, with

Appendix. Cosmopolis (Amsterdam), 1669, 8vo; 1670, 8vo. In this work the author, who was the elder Sandius, has entered upon a vindication of the Arian doctrine. To both editions are subjoined the *Dissertation* and *Appendix* above mentioned. The former was entitled—

IV. *Deferuntur Hæc τὸ Ἄγιον, i. e. De Verbo*. Upon this Dissertation Andrew Wisloutius wrote an attack, entitled, *Objections to the Opinion that the Son of God was created before the World*; to which he added, *A Defence of "Objections," &c.* Sandius wrote a reply to each of these, but did not publish it. (*Vide Nos. XXIV. and XXVII.*)

V. *Appendix to the Peculiar Interpretations*. This Appendix was not published in a separate form.

VI. *Christopher the Son of Christopher Sandius's Treatise concerning the Origin of the Soul*. Cosmopolis (Amsterdam), 1671, 8vo. The opinion which the author defends in this Treatise is, that souls pre-existed in a happy state, before the bodies which they have since inhabited. Andrew Wisloutius drew up a reply to Sandius's arguments, but his answer was not published. Other replies were written by Daniel Zwicker, James Thomæus, and Balthazar Bebelius.

VII. *Philosophical Transactions of the Royal Society of England from the Year 1665 to 1669*, written by Henry Oldenburg, Secretary to the Royal Society, and translated from English into Latin by C. S. Amsterdam, 1674, 12mo; Leipzig, 1675, 4to. The first edition contains a Preface by the translator, which is omitted in the second edition.

VIII. *Notes and Animadversions upon Gerhard John Vossius's Three Books concerning the Latin Historians*. Amsterdam, 1677, 12mo. These *Notes and Animadversions* are described by John Albert Fabricius as rare, learned, and accurate; and

the author wrote *Animadversions* on Vossius's "*Nucleus H. E.*," but we have never yet seen the light. To

Appendix are subjoined three Letters. The first is an apologetical one by Sandius himself, addressed to Samuel Gardiner; the second is addressed by Gardiner to Sandius, and was written in defence of the Antephrone Fathers; and the third contains Sandius's reply, in which he advocates the cause of Arius. This correspondence arose out of a work which Gardiner had published in opposition to Sandius, and which bore the following title: *Hypotypopsis Catholicæ circa Trinitatem Fidei ex Scriptis Patrum Ante Nicænum*. London, 1677, 8vo. To Sandius's second Letter Gardiner replied; but his answer was not published till the year after Sandius's death. Among others who attacked the *Nucleus H. E.* of Sandius, were Mich. Walther, Bishop Bull, John Wil. Baier, Christopher Nifanius, Calovius, and John Gottlieb Moller.

II. *A Century of Epigrams*. Amsterdam, 1669, 8vo.

III. *Christopher the Son of Christopher Sandius's Peculiar Interpretations of the Four Gospels; to which is subjoined a Dissertation concerning the Word, with an*



as throwing a clear light upon an infinite number of passages in Vossius. In his Supplements to Vossius's work, Fabricius republished them, together with the *Gleanings* of Mallinkrott, Nogarola, and Haller-vord.

IX. *Continuation of the Notes and Animadversions upon Vossius's Books concerning the Latin Hylionens.* This was a fragment, and remained in manuscript.

X. *A Confession of Faith concerning God the Father, the Son, and the Holy Spirit, according to Scripture.* (Latin.) A French version of this piece was published, under the title, *Confession du Foy de Dieu le Père, du Fils, et du S. Esprit, conformément à l'Ecriture: traduit du Latin: à Leyde, chez Jean Le François, 1678, 12mo.* Sandius's name is not prefixed to this *Confession*; but as it was found, after his death, among his own books, written out in Latin by his own hand, there is scarcely a doubt but it proceeded originally from his pen.

XI. *Scripture the Revealer of the Sacred Trinity*, by Hermann Cingallus. Gouda (Amsterdam), 1678, 12mo. The object of this work is the same as that of No. I.; but here Sandius defends himself chiefly against the arguments of Gardiner. He endeavors to prove that all the Fathers of the first three centuries after Christ held and taught the same opinions as Arius, and therefore that the coessentiality, coeternity, and coequality of the three persons of the Trinity cannot be proved from apostolic tradition. Calovius replied to the arguments of Sandius, in a work published at Wittenberg, A. D. 1680.

XII. *C. C. S.'s Singular Problem respecting the Holy Spirit, Whether or not may be understood by it a Kind of Holy Angels? together with a Refutation of the Opinion of the Socinians, who deny the Personality of the Holy Spirit.* Cologne (Rotterdam), 1678, 8vo. The view

taken of the Holy Spirit in this curious work must not be confounded with that of John Biddle, who thought that the Holy Spirit was God's chief ministering Angel; for Sandius argues that, by "the Holy Spirit," is meant, not one angelic being, but many, and that the term embraces a whole class of spiritual existences. Subjoined to this work of Sandius are additions by F. C. (Florian Crusius?), containing a refutation of Sandius's arguments. Other replies were published by Christopher Wittichius, Justus Christopher Schomer, Buddeus, John Frederick Mayer, and Grapius.

XIII. *A Letter by a Friend of the Author of a "Singular Problem" to Mr. Christopher Guttuhus (or rather Wittichius), &c., thanking him for his most learned Animadversions on the "Problem respecting the Holy Spirit," by which the said Author has been compelled to renounce his Errors.* Cologne (Rotterdam), 8vo. No date.

XIV. *An Appendix to the "Nucleus Hist. Eccles.," containing Additions, Confirmations, and Emendations.* These are added to the correspondence between the author and Samuel Gardiner. (*Vide* No. I.)

XV. *Catalogues of the Patriarchs and Bishops of Jerusalem, Antioch, Alexandria, Ephesus, Smyrna, Sardis, Syria, Cæsarea in Palestine, Tyre, Byzantium, and Constantinople.* These were added to Andrew Wengierscius's *Hist. Eccles. Slavon.* Amsterdam, 1679, 4to.

XVI. *Two Papers*, which he and his father presented to the Divines of Königsberg.

XVII. *A Book on the Restoration of Religion, or concerning the Monarchy of God*, by Christian Sophodrus Vinerius. John Will. Baier replied to this Book in a *Disputation Concerning the Ancient and Modern Antitrinitarian Monarchians.*—Halle, 1695, 4to.

XVIII. *Certain Theological Questions and Problems.* MS.

XIX. *Expositions upon Various Passages both of the Old and New Testament.* MS.

XX. *A Letter to Mr. John Ad. Scherzer.* This Letter was inserted in the Preface to Scherzer's *Collegium, Anti-Socinianum.*

XXI. *Some Mathematical Problems.*

XXII. *Arguments on the Existence and Attributes of God.* MS.

XXIII. *A Compendium of Logic.* Belg. MS.

XXIV. *Against the Objections of Andrew Wiffowatius concerning the Son of God treated before the World, and afterwards incarnate.* 1673. MS. (Vide No. IV.)

XXV. *On Matter, whether it is without Beginning, and coeval with God, or actually formed by Him? A Disputation with N. N.* MS. There seems to be a reference to this paper in one of the Anonymous Writings mentioned in Sandius's *Bibl. Ant.* (p. 179), under the title, *Demonstratio, quod materia mundi non sit initi expers, Decque coeterna; sed ab eo creata vel producta.* MS. Bock suspects the author of this manuscript to have been either Andrew Wiffowatius or Daniel Zwicker.

XXVI. *Substance of a Conversation, held in 1677 with Daniel Zwicker, concerning the Pre-existence of the Lord Jesus Christ before his Birth of the Virgin.* MS; Belg. In this Conversation Zwicker maintained the negative and Sandius the affirmative side of the question.

XXVII. *Notes upon Andrew Wiffowatius's Objections concerning the Son of God created before the World, and afterwards incarnate.* 1678. MS. (Vide Nos. IV. and XXIV.)

XXVIII. *Differences among Christians, from the Times of the Apostles, respecting*

God the Father, the Son of God, and the Holy Spirit. MS. Belg.

XXIX. *On putting Restraints upon Conscience.* MS. Belg. This was written in 1680, when a suitable occasion presented itself for some remarks upon this subject. Sandius's object is to show that no man ought to be punished on account of his religion.

XXX. A Dutch translation of Andrew Wiffowatius's *Stimuli Virtutum, Frena Peccatorum*, which Sandius began, but was prevented by death from completing. MS.

XXXI. *A Dialogue, the Speakers in which are Christopher, a Papist; Martin, a Lutheran; John, a Calvinist; George, a Calixtine; Abraham, a Fanatic; and Israel, a Jew.* MS. An imperfect work.

XXXII. *On the Opinions of Simon Magus, and the Advocates of them.* MS. A work only just begun.

XXXIII. *Letters to Different Persons.* MSS.

XXXIV. *BIBLIOTHECA ANTITRINITARIORUM, or A Catalogue of Writers, and a succinct Account of the Life of those Authors, who, in the past and present Century, have either impugned the commonly-received Doctrine concerning three Persons every way equal in One God, or have taught that the Father of our Lord Jesus Christ is the only True, or Most High God: a Posthumous Work of Christopher the Son of Christopher Sandius.* Some other writings are added, the order of which is given in the page following the Preface: and all united exhibit a *Compendium of the Ecclesiastical History of the Unitarians, commonly called SOCIANS.* Freistade (Amsterdam), sold by John Aconius. 1684, 8vo.

Sandius composed this valuable little work about the year 1670. It was edited by Benedict Wiffowatius, Jr., who wrote the Preface to it; and supplied the names, as he himself says, of seventy writers, who had been omitted by Sandius, besides contribu-

ting in other ways to the enlargement and completion of the work. The titles of the tracts forming the *Appendix* are as follow: I. John Scimius's Epitome of the History of the Rise of the Unitarians in Poland (pp. 181-188). II. George Schomann's Last Will and Testament, containing a brief History of his Life, and various Ecclesiastical Acts (pp. 189-198). III. On the Printing Establishments of the Unitarians in Poland and Lithuania (pp. 199-202). IV. A Brief Narrative of the Martyrdom of John Tyfcovicus (pp. 203-206). V. Andrew Wiflowatius's Compendious Narrative of the Separation of the Unitarian Christians from the Trinitarians of the Reformed Church in Poland; with an Appendix, setting forth the History of Spiritus, the Duchman (pp. 207-217). VI. The Letter of an Anonymous Writer, exhibiting a Brief History of the Life and Death of Andrew Wiflowatius, and also of the Unitarian Churches in his Time (pp. 219-263). VII. The Unitarians' Claim to Religious Liberty, in Poland: written by a Polish Knight (pp. 265-296).

In the *Bibliotheca Antitrinitariorum*, Sandius follows the order of time, and does not, like Bock, arrange the names of the authors in alphabetical order. The work exhibits marks of uncommon care and diligence, but is not altogether free from errors. The biographical notices are generally short; but the author appears to have bestowed great pains upon the bibliographical part of his undertaking. Pfaff deems the *Bibliotheca* of Sandius an indispensable aid to the study of theological literature, in almost all its departments; and Reimannus says that it is worthy of a careful reading, and nourishes within its bosom many literary, ecclesiastical, and other secrets. Vogt says that the very learned Peter Adolphus Boyer contemplated a republication of this *Bibliotheca*, with supplementary notes, emendations, and additions of vari-

ous kinds; and Bock has made it the basis of the first volume of his *Historia Antitrinitariorum*.

XXXV. Fabricius says of Sandius, "He found John Gottlieb Möller also an adversary against the edition of the Greek New Testament;" but no vestige of this appears in the *Bibli. Ant.*

VIDEND.—Sandii B. A. (pp. 169-172). Moret, *Dict. Hist.*, Art. SANDZ. Bock, *Hist. Ant. T. I.* (pp. 744-760). Wood's *Fast Oxon.*, 1664. *Athen. Oxon.*, ii. 834. *Monthly Repository*, vol. xiii. pp. 254, 255. *A Brief History of the Unitarians, called also SOCINIANS*, 1687 (pp. 35, 36). Vogt, *Catal. Rar. Libr.* (pp. 200, 601). *Walch's Bibl. Theol. Sci. passim*.

ROBERT WALLACE.

ALCILIA.

Philoparthenus' loving Solly.

Whereunto is added PIGMALION'S IMAGE.

With the Loue of AMOS AND LAURA.

And also EPIGRAMMES by Sir J. H. and others. Neuer before imprinted.

LONDON:

Printed for Richard Hawkins, dwelling in Chancery-lane, neare Sarjeants-Inne. 1613.

[4to. pp. 96.]

NEITHER Watt nor Lowndes knew of any edition of *Alcilia* earlier than that of 1619, 8vo; nor was Mr. Payne Collier aware of the impression of 1613 when he noticed this work in his *Poet. Decameron*, and in his *Bridgewater Catalogue*. Of this first edition, the present is the only known copy, and is unfortunately imperfect, wanting two leaves, Sig. M. 2 and 3, containing the end of *Amos and Laura*, and the commencement of the *Epigrams* by Sir John Harington. The poem of *Alcilia* is preceded by *A Letter, written by a Gentleman, to the Author, his friend*, in prose,

signed "Philaretes," and some verses in Latin, *Author ipse Philopartheos ad Libellum suum*. Then follow some six-line stanzas, entitled, *Amoris Præludivm: vel, Epistola ad Amicam*, and five others as a sort of preface or introduction, headed, *Sic incipit stultorum Tragicomedia*. The poems are styled sonnets, though they are for the most part only stanzas of six lines each. "These Sonnets following were written by the Author, (who giveth himselfe this fained name of Philoparthen, as his accidentall tribute,) at divers times and vpon diuers occasions, and therefore in the forme and matter they differ, and sometimes are quite contrary one to another, considering the nature and qualitie of Loue, which is a Passion full of varieties, and contrarietie in it selfe."

The first portion contains sixty-three stanzas, at the end of which are some lines, *Loues Accusation at the Iudgement-seate of Reason, wherein the Author's whole success in his loue is covertly described; The Author's Evidence against Loue; and Loues Reply to the Author*. After this occur ten stanzas of ten lines each, called *Loue decyphered*, and some couplets, *Loues last Will and Testament*. These close what may be termed the first portion of *Alcilia*.

The second part is thus introduced to the reader: "The Sonnets following were written by the Author, after he beganne to decline from his passionate affection, and in them he seemeth to please himselfe, with describing the vanitie of *Loue*, the frailtie of *Beautie*, and the sower fruits of *Repentance*." This part contains forty stanzas, and completes the poem of *Alcilia*, at the end of which are the initials J. C. We believe there is little doubt, both from these initials and from internal evidence, that the poem of *Alcilia* was written by John Chalkhill; and we are also strongly tempted to believe that the introductory "Letter writ-

ten by a Gentleman to the Author friend," was the production of Isaac Walton under the assumed name of Philar Walton at this time was just twenty y of age; and if Chalkhill be, as we sup the same person with the Fellow of V chester College, whose character as g on his monument in the south cloiste Winchester Cathedral so well accords that given of him by Walton, he woul nearly about the same age with Wal and having been unsuccessful in his "ing-folly," remained single the rest of life, "*solitudine et silentio*," and die Fellow of his College, a position he held for six-and-forty years.

Mr. Bright, to whom this copy form belonged, who was particularly happy some of his discoveries, and was the first discern the true person to whom the nets of Shakespeare were addressed, is inclined to think that the initials J. C. nexed to this edition stand for John Chalkhill, the friend of Isaac Walton.—"I led to suspect too," says he, "that *Il dido*, which has never yet been appreciated, was a signature of John Chalk See Ritson's *Bibl. Poet.*, Il Candido. appellation coincides well with Chalk and the initials are the same J. C."

if this were so, the writer of the son prefixed to Florio's *World of Wor* fol., 1598, and the friend of Spenfer, c hardly be the Fellow of Winchester l lege who died in 1679. Mr. Bright farther observed that "*Thealma and Alc chus* has in its style many points of larity with *Alcilia*. And an acquaint with Italian literature shewn by Il Can is obvious both in *Thealma* and *Alcu* Mr. Collier also remarks, that "alth perhaps no particular resemblance ca pointed out, yet in *Thealma* and *Cleari* we observe the same flow of the verse, so great a similarity of pause and rhy as, combined with other circumstances

make it probable that both that work and *Alcilia* were from one pen."

If Walton was the means of inducing Chalkhill to publish these his "passionate sonnets," as we infer from the "Letter to the Author his friend" prefixed, we are indebted to him for a very pleasing and elegant production, which displays no little poetical talent, combined with much delicacy of expression and smooth and harmonious versification. To exemplify this opinion, the following passages may be adduced. Describing the pangs of love, the author says:

What sodaine chance hath chang'd my wonted cheer

Which makes me other than I seeme to be?

My dayes of ioy, that once were bright and cleare,
Are turn'd to night, my mirth to miſerie:
Ah, well I weene that ſomewhat is amiſſe,
But ſooth to ſay, I know not what it is.

What, am I dead? Then could I feele no ſmart:
But ſtill in me the ſenſe of griefe reuiue.

Am I alive?—Ah no, I haue no heart;

For ſhe that hath it, me of life depriueth.

Oh! that the would reſtore my heart againe,

Or giue mee hers to counteruayle my paine.

If it be *Love*, to waſte longe houres in griefe;

If it be *Love*, to wiſh, and not obtaine;

If it be *Love*, to pine without reliefe;

If it be *Love*, to hope, and never gaine:

Then may you thinke that he hath truly lou'd;

Who for your ſake, all this and more haue prou'd.

If ought that in mine Eyes haue done amiſſe

Let them receiue deſerued puniſhment:

For ſo the perfect rule of Iuſtice is,

Each for his owne deedes ſhould be praiſed or ſhent.

Then doubtleſſe it is both 'gainſt Law and ſenſe

My Heart ſhould ſuffer for mine Eyes offence.

I am not ſicke, and yet I am not ſound,

I eate and ſleepe, and yet me thinkes I thrive not:

I ſport and laugh, and yet my griefes abound;

I am not dead, and yet me thinkes I liue not.

What vnknown cauſe hath theſe ſtrange paſſions bred

To make at once, ſicke, ſound, aliue, and dead.

Some thing I want, but what I cannot ſay;

O now I know, it is myſelfe I want:

My *Love* with her hath taine my Heart away,

Yea, Heart and all;—and left me very ſcant.

Such power hath *Love*, and nought but *Love* alone;

To make diuided creatures liue in one.

The following ſtanzas contain a pleaſing and graceful deſcription of the charms of his miſtreſſe *Alcilia*:

Faire is my *Love*, whoſe parts ſo well are framed
By Natures ſpeciall order and direction:

That thee herſelfe is more than halfe aſhamed

In hauing made a worke of ſuch perfection.

And well may Nature bluſh at ſuch a feature

Seeing herſelfe excelled in her creature.

Her bodie is ſtraight, ſlender and vpriight,

Her viſage comely, and her lookes demure,

Mixt with a cheerefull grace that yeelds delight;

Her eyes like ſtarres, bright ſhining, cleare and pure,

Which I deſcribing, *Love* bids ſtay my pen,

And ſayes it's not a worke for mortall men.

The auncient Poets write of Graces three,

Which meeting altogether in one Creature,

In all points perfect make the ſame to bee,

For inward vertues, and for outward feature.

But ſmile *Alcilia*, and the world ſhall ſee

That in thine eyes an hundred graces bee.

We now ſubjoin a ſhort extract from that portion of the work which is in rhyming couplets, and may perhaps better exhibit the general reſemblance which exiſts between the ſtyle of this poem and that of *Thealma and Clearchus*. It is taken from "*Loues Reply to the Author*."

Fond youth, thou know'ſt what I for thee effected,

(Though now I finde it little be reſpected)

I purg'd thy wit which was before but groſſe,

The metall pure I ſeueral from the dross:

And did inſpire thee with my ſweeteſt fire

That kindled in thee courage and deſire.

Not like unto thoſe ſeruite paſſions

Which cumber mens imaginations

With avarice, ambition, or vaine-glory,

Deſire of things fleeting and tranſitorie.

No baſe conceit, but ſuch as Powers aboue

Haue knowne and felt, I meane *th' inſtinct of Love*;

Which making men all earthly things deſpiſe,

Transports them to a heavenly Paradiſe

Where thou complain'ſt of ſorrowes in thy heart,

Who liues on earth but therein hath his part?

Are theſe thy fruits? Are theſe the beſt rewards

For all the pleaſing glances, ſlye regards,

The short poem entitled, *The Love of Amos and Laura*, is in this edition without any separate title, but commences at once without any prefix. The second edition of this poem, published in 1619, 18mo, of which there is a copy in the British Museum, contains a dedication in verse to Isaac Walton in these complimentary terms, which are not in the present :

*To my approved and much respected
friend I. Wa.*

To thee, thou more than thrice beloved friend,
I too unworthy of so great a bliss;
These harsh-tun'd lines I here to thee commend.
Thou being cause it is now as it is:
For hadst thou held thy tongue, by silence might
These have been buried in obliuious night.

If they were pleasing, I would call them thine,
And disavow my title to the verse;
But being bad, I needs must call them mine,
No ill thing can be clothed in thy verse.
Accept them then, and where I haue offended,
Rase thou it out, and let it be amended.

S. P.

Mr. Payne Collier, and Sir Harris Nicolas after him in his beautiful edition of Walton's *Complete Angler* (8vo, p. iv.), are both inclined to attribute these initials to Samuel Purchas, the author of *The Pilgrimage*; but they seem to have overlooked another person who is much more likely to have written these lines, and to whom we are more strongly disposed to assign the authorship of this poem, than to Purchas, viz. : Samuel Page, who was the son of a clergyman, a native of Bedfordshire, born about 1574, and admitted a scholar of Christ-Church College, Oxford, June 10, 1587; took his degree of B. A. February 5, 1590; admitted Fellow of his College, April 16 in the same year; B. D. March 12, 1603; and D. D. June 6, 1611. With reference to our particular object, Wood records of him, that in his juvenile years he was counted one of the chiefest among our English poets to bewail and be-

moan the perplexities of love in his poetical and romantic writings. And Meres, in his *Palladis Tamia*, the second part of *Wit's Commonwealth*, 1598 (12mo), from whom these words are borrowed by Wood, has expressly coupled him in this respect with many of our most celebrated poets. He became afterward Vicar of Deptford, in Kent, and, leaving his former poetical pursuits, applied his talents to the study of divinity, and published several sermons and other religious works. Wood says he was "in much esteem by the clergy of the neighbourhood where he lived, and revered by the laity for his orthodox principles, and continued and unwearied labour in his function. He died at Deptford and was buried in the church there on the 8 August, 1630." It is probable that, from a similarity of tastes, he was a friend of Chalkhill, and that thus also he was made known to Walton, for whom he had evidently great esteem.

The poem of *Amos and Laura*, which is in couplets, contains allusions to *Venus and Adonis*, *Tarquin and Lucrece*, and *Hero and Leander*, the poems on which by Shakespeare and Marlowe had already previously appeared, but is not remarkable for any great or striking merit; a short passage from it, therefore, will be sufficient, in which the lover is pleading his passion =

If in my suite I erre, as by mischance,
Blame not my Love but count it ignorance.
The tongue is but an instrument of nought,
And cannot speake the largenesse of the thought;
For when the minde abounds, and almost breaketh,
Then through abundance of the heart it speaketh:
No man can speake but what he hath in mind;
Then what I speake I thinke; be not vaine
Vnto your seruant, who obedience proffers,
And makes firme loue the object of his offers -
I will not boast of Parentage, or Lynce,
For all are base, respecting thee diuine:
Nor will I boast of wealth, or riches store,
For in thy face consists all wealth, and more
Pure are my thoughts as skin betweene thy browes,
And eke as chaste my speech, my oathes, and vowes.

stest sayre, but one kinde worde to me,
las, that be offence in thee?

bigrams at the end, by Sir John
and others, occupy only three
d are a mere selection, not de-
from us any particular notice, the
m being perhaps the following:

Faustus, a stealer of Verses.

t *Faustus* oftentimes rehearſes
ſte miſtreſſe certaine of my Verſes:
by *ſle*, ſo perſit he is growne,
poore ſoule, doth thinke they are his
ic.

ee me it (truſt me) grace, not ſhame,
or if *Davies* did the ſame.

I ſtorme, or would I quarrels picke,
iſt, to them could doe the like.

in wiſh a man a ſouler ſpight,
a blinde man take away his ſight?
ig theefe is dangerous to my purſe,
ge Poet to my Verſe is worſe.

itaph by a man of his Father.

s wonders now and than,
Lawyer was an honeſt man.

ve already alluded to the extreme
this firſt edition of *Alcilia*, the
eing the only copy known. It
nted in 1619, 18mo, and again
ird time in 1628, 4to. The preſ-
was obtained from the collection
: Benjamin Heywood Bright, Eſq.
rfect, wanting two leaves.

on: Sig. A to M 4, in fours.

(*CONSER's Colleſtanea Anglo-Poetica.*)

re and Gay Poſtscripts

TO

ENT MANUSCRIPTS.

[translated from the *Serapeum*.]

the completion of an extenſive
is: but natural that the writer
id himſelf in either a gay or a
ie of mind. We find that this

II.—X

was the caſe with the old ſcribes, whoſe pa-
tience and labor we cannot but admire.

The *Deo Gratias* that is ſo common a
poſtſcript to old manuſcripts, may be taken
as a truthful expreſſion of many a ſcribe's
feelings at the concluſion of his labor. In
the oldeſt manuſcripts this poſtſcript is gen-
erally the only inſcription left by the ſcribes,
for their modeſt ſelf-denial forbade them
even to ſign their names.

The oldeſt inſtance I have found of a
ſcribe's ſigning his name, occurs in a copy
of the *Codex Dyoniſio-Hadrianus*, of the
tenth century (No. cccxxxix.), in the *Stadt-
bibliothek* of Leipſic, and is as follows:
*Ego adalhartus indignus preſbyter ſcripſi
reginberto epiſcopo hunc librum ſicut potui
uoluntarie.* Reginbertus was Biſhop of
Minden, under Otho the Great.

From the thirteenth century, however,
down to the fifteenth, the ſcribes were in
the habit of not only ſigning their names,
but alſo of adding a few words or verſes,
evincing either a grave or gay ſtate of mind.
A collection of theſe poſtſcripts would be
very intereſting. I give a few of them,
taken from the MSS. of the City Library
of Leipſic.

It is amusing to ſee a ſcribe ending a ſe-
lection from Theocritus, Heſiod, and So-
phocles (No. III. of the printed catalogue),
which fills 276 pages, with the following
exclamation: ὥςπερ ξένοι χαιροῦσιν ἰδεῖν
πατρίδα καὶ οἱ θαλάττευσοντες ἰδεῖν λι-
μένα καὶ οἱ στρατευόμενοι ἰδεῖν τὸ νίκος,
καὶ οἱ πραγματεύοντες ἰδεῖν τὸ κέρδος
καὶ οἱ νοσῶ λευόμενοι [for νόσῳ λυόμε-
νοι, or νοσηλεύμενοι], ἰδεῖν ὑγίαν, οὕτω
καὶ οἱ γράφοντες ἰδεῖν βιβλίον τέλος.

How anxious he is to recover his breath,
the ſedulous old ſcribe! After the *Doxol-
ogy*, Τῷ παμβασιλεῖ θεῷ ἡμῶν χάρις τη
παμβασιλίῳ μᾶ παρθένῳ θῶ μου
δόξα, and after the prayer, εὐχεσθε ὑπὲρ
τῆς σωτηρίας τοῦ γράψαντος, he adds,
by way of apology for future cenſure of his

Poems by Anne Bradstreet.

The Tenth Muse lately sprung up in America. Or Several Poems, compiled with great variety of Wit and Learning, full of delight. Wherein especially is contained a compleat discourse and description of the Four Elements, Constitutions, Ages of Man, Seasons of the Year. Together with an Exact Epitome of the Four Monarchies, viz. The Assyrian, Persian, Grecian, Roman. Also a Dialogue between Old England and New, concerning the late troubles. With divers other pleasant and serious Poems. By a Gentlewoman in those parts. Printed at London for Stephen Bowtell at the signe of the Bible in Popes Head-Alley. 1650. [Sm. 8vo.]

THIS early specimen of New England poetry opens with an address to the reader by the publisher, in which he says that "the worst effect of his reading will be unbelief, which will make him question whether it be a womans Work, and asks, Is it possible? If any doe, take this as an answer from him that dares avow it: It is the Work of a Woman honoured and esteemed where she lives, for her gracious demeanour, her eminent parts, her pious conversation, her courteous disposition, her exact diligence in her place, and discreet managing of her family occasions; and more then so, these Poems are the fruit but of some few houres, curtailed from her sleep, and other refreshments."

The publisher then states that the publication of these poems was without the knowledge of the author, and that, "contrary to her expectation, he had presumed to bring to publick view what she resolved should never in such a manner see the sun."

They are ushered in with commendatory verses by N. Ward; to his deare sister, by F. W.—C. B.—R. Q.—N. H.—C. B.—H. S., and two anagrams on her name; and by an epistle dedicatory in verse by the author, "To her most Honoured Father Thomas Dudley Esq." The poems are preceded by a prologue of fix eight-line

verses, and are arranged according to the order in the title-page. The poetry, if such it may be termed, is of a very inferior kind, and will not require any notice beyond the selection of the passages which follow, and which may be taken as tolerable examples of the fair writer's attempt at versification. The first extract is from *The Four Ages of Man*:

Great mutations, some joyfull, and some sad,
In this short Pilgrimage I oft have had;
Sometimes the Heavens with plenty smil'd on me,
Sometimes again, rain'd all adversity;
Sometimes in honour, sometimes in disgrace,
Sometime an abject, then again in place,
Such private changes oft mine eyes have seen,
In various times of state I've also been.
I've seen a Kingdom flourish like a tree,
When it was rul'd by that Celestiall she;
And like a Cedar, others so surmount,
That but for shrubs they did themselves account;
Then saw I France and Holland sav'd, Cales won,
And Philip, and Albertus, half undone;
I saw all peace at home, terror to foes.
But ah! I saw at last those eyes to close:
And then, methought, the world at noon grew dark,
Then it had lost that radiant Sun-like spark,
In midst of greife, I saw some hopes revive,
(For 'twas our hopes then kept our hearts alive)
I saw hopes dash'd, our forwardnesse was shent,
And silenc'd we, by Act of Parliament.
I've seen from Rome an execrable thing,
A plot to blow up Nobles, and their King;
I've seen designs at Res, and Cades crost,
And poor Palatinate for ever lost:
I've seen a Prince, to live on others lands,
A Royall one, by almes from Subjects hands;
I've seen base men, advanc'd to great degree,
And worthy ones, put to extremity;
But not their Princes love, nor state so high,
Could once reverse their shamefull destiny.
I've seen one stab'd, another loose his head:
And others fly their Country, though their dread.
I've seen, and so have yee, for 'tis but late,
The desolation, of a goodly State,
Plotted and acted, so that none can tell,
Who gave the counsel, but the Prince of hell.

At the end of the *Four Monarchies* occur *A Dialogue between Old England, and New, concerning their present troubles.*



Anno 1642.—*An Elegie upon that Honourable and renowned Knight, Sir Philip Sidney, who was untimely slain at the Siege of Zutphon, Anno 1586. By A. B. in the yeare 1638. Others, In Honour of Du Bartas, 1641; and Of that Illustrious and Mighty Princess, Queen Elizabeth, of most happy memory; David's Lamentation for Saul and Jonathan, 2 Sam. 1. 19; and some lines Of the vanity of all worldly creatures, close the volume. We present our readers with a few lines from the opening of the Elegy on Sir Philip Sidney:*

When England did injoy her Halcion dayes,
Her noble Sidney wore the Crown of Bayes;
No lesse an Honour to our Britisb Land,
Then she that sway'd the Scepter with her hand:
Mars and *Minerva* did in one agree,
Of Armes and Arts, thou should'st it a patterne be.
Calliope with *Terpsichor* did sing,
Of Poesie, and of Musick thou wert King;
Thy Rhetorick it struck *Polimnia* dead,
Thine Eloquence made *Mercury* wax red;
Thy Logick from *Euterpe* won the Crown,
More worth was thine, then *Clio* could set down.
Thalia and *Melpomene* say th' truth,
(Witnesse *Arcadia*, penn'd in his youth)
Are not his Tragick Comedies so acted,
As if your nine-fold wit had been compacted:
To shew the world, they never saw before,
That this one Volume should exhaust your store.

Bibl. Ang. Poet. No. 67, 1l. 5s.; Perry, part i. No. 539, 1l. 6s.; Jolley, part ii. No. 392, 1l.; Skegg, No. 179, 12s.; Bindley, part i. No. 1544, 1l. 15s.; Townley, part i. No. 679, 3l. 15s.

Collation: Title A 2; Sig. A to O 8, in eights; pp. 222.

SEVERAL POEMS compiled with great variety of Wit and Learning, full of Delight; Wherein especially is contained a compleat Discourse, and Description of the Four Elements, Constitutions, Ages of Man, Seasons of the Year. Together with an exact Epitome of the three first Monarchies, viz. The Assyrian, Persian, Grecian. And beginning of the Romane Commonwealth to the end of their last King: With diverse other pleasant and Serious Poems. By a Gentlewoman in New-England. [ANNE BRADSTREET.] The second Edition,

Corrected by the Author, and enlarged by an Addition of several other Poems found amongst her papers after her Death. Boston, Printed by John Foster. 1678. [Sm. 8vo.]

There are several alterations and additions in this second edition of Mrs. Bradstreet's poems, which is printed in rather larger type than the former. The commendatory verses by R. Q. are omitted; but after the anagrams upon her name are nine seven-line stanzas upon the author, by J. Rogers, not in the other. At the end of the verses on the Roman Monarchy are the following lines, not in the first edition, entitled—

An Apology.

To finish what's begun, was my intent,
My thoughts and my endeavours thereto bent;
Essays I many made, but still gave out
The more I mus'd, the more I was in doubt:
The subject large, my mind and body weak,
With many more discouragements did speak.
All thoughts of further progress laid aside,
Though oft perswaded, I as oft deny'd;
At length resolv'd, when many years had past,
To prosecute my story to the last:
And for the fame, I hours not few did spend,
And weary lines (though lank) I many pen'd:
But fore I could accomplish my desire,
My papers fell a prey to th' raging fire.
And thus my pains (with better things) I lost,
Which none had cause to wail, nor I to boast.
No more I'll do, sith I have suffer'd wrack,
Although my Monarchies their legs do lack:
Nor matter it this last, the world now sees,
Hath many Ages been upon his knees.

After the poem of *David's Lamentation for Saul and Jonathan*, the ensuing pieces are added, which are not in the previous edition: *To the Memory of my dear and ever honoured Father Thomas Dudley Esq. who deceased July 31. 1653, and of his age 77.* This Thomas Dudley was Captain-General and Governor of New England. *An Epitaph on my dear and ever honoured Mother Mrs. Dorothy Dudley, who deceased Decemb. 27. 1643, and of her age 61; Contemplations*, a long and pleasing poem in thirty-three seven-line

are arranged, show great differences. For example, the edition of the *Plaisantes Imaginations*, Paris, 1613, contains forty-two discourses. Two of them are devoted to the consideration of the "*Chaptez*;" the author boasts proudly of their destiny, but it is perhaps permissible to doubt whether his arguments will carry universal conviction.*

A portion of the volume is devoted to the praise of the theatre and actors: Bruscamille preached in favor of his parish. Some discourses contain the praise of women; others, on the contrary, attack them. This subject has hitherto proved inexhaustible, and will probably afford material for crimination and recrimination as long as mankind continues to be divided into the two classes of men and women.

In the *Procez du Pou*, our author satirizes the legal forms and the eloquence of the bar of his time—an eloquence which in fact was ridiculous in its emphasis, and pe-

* At almost the same time appeared two pieces of *facetie*, which may be compared with the *Joyeusetés* of Bruscamille. The first, *Arrest contre les Chajvris Trompeurs et Affranteurs de Ville*, sans moyens d'ce propres, 1619, immediately provoked a reply. *Les Privilèges et Fidelité des Chajvris*, ensemble la Réponse aux Grièfs proposés en l'Arrest donné contre eux au Profit des Femmes. These two opuscules of seven or eight pages are in the library of M. Leber, now in the possession of the city of Rouen (No. 2,404 of the catalogue), but this collection wants another piece mentioned in the *Manuel*: *Le Remercement des Servantes de Paris, fait à celui qui a donné l'Arrest contre les chastez*, 1622. Let us add that this subject, which afforded to Bruscamille only an opportunity for adventurous wit, has been studied in a more serious spirit by Withof, *De castratis commentationes quatuor*, 1762, and by the Jesuit Raynaud, who has written two treatises upon the same clais in the community. One of them, printed in 1655, and inserted afterward in tome xiv. of this prolific polygraph's works, contains a chapter *De castrandis mulieribus*, a delicately difficult subject of research, to which a doctor of medicine, G. Franckx, has since consecrated a special treatise, *De castratione mulierum*, Heidelberg, 1673, 4to.

dantically overloaded with quotations which had no relation to the subject under trial. A discourse concerning *flees* was not composed when Bruscamille was in his best vein. It is only a platitude in bad taste.* The burlesque inventory of the treasures brought from Mexico, suggests the *Estrennes Univerfelles de Tabarin*; in it appear the apples of the Hesperidæ, the ivory of the palace of Menelaus, the chaplet of Mercury, the pipe of Pan, etc.

A trip of Bruscamille to the other world appears to us more worthy of attention. It is known that, in parody of the serious idea which was so widely spread in the middle ages, and which gave Dante the suggestion of his famous poem,† the facetious writers amused themselves by making their heroes traverse regions unknown and inaccessible to mortals. This was a theme for satire ready to hand; Rabelais did not forget it, and in the works of Tabarin which we have just mentioned we find the *Descente de Tabarin aux Enfers*, the *Rencontre de Gautier Garguille avec Tabarin dans l'autre Monde*, etc.

Bruscamille went to the region of the dead to discover an important secret: he wished to know *uter vir aut mulier se magis delectat in copulatione*. We cannot undertake to solve this important question,

* Concerning this insect, we will recall an opuscule of four leaves, which appeared in 1782, at the sale of the Baron d'Heiss, and which has never been seen since: *Le Procez des Femmes et des Pucier*, composé par un Frère mineur pèlerin retournant des Hirlandes. There is also a poem, *L'Origine des Pucier*, à Londres, 1749, 12mo.

† See the curious notice by M. Ch. Labitte: *La Divine Comedie avant Dante* (*Revue des Deux-Mondes*, September, 1842). Among the writers who, like Master François and Deslauriers, have given a burlesque character to visions of a future life, we may note the authors of some *fabliaux*; *Le Senge d'Enfer*, by Raoul de Hondan; *La Cour de Paradis*; Folengo, the maccheronic poet, well known under the name of Merlin Coccaïe; and the Spaniard Quexedo.

which is well calculated to bother even the strongest minds.

Sometimes Deslauniers takes a story which was already known, and gives it a ludicrous turn. His prologue of the *Cinq Cents* (sens) commences with a pun, and parodies, in a style which shocks our modern delicacy, the old apologue of the *Members* and the *Stomach*, which had been already treated by Rabelais and other French writers. (See Robert, *Fables inédites*, l. 170.) Perhaps he took from the *Moyen de Parvenir* the piece entitled *Conculcavimus*—a piece of drollery which appears hardly excusable, and which furnishes an opportunity for a Latin epigram to Bernard de la Monnoye, who willingly braved all decency when he was writing in the language of Martial. Jean-Baptiste Rousseau has also given this witticism in French verse.

Further on we find the praise of the cap of *Jean Farine*, a piece of raillery against the custom of funeral orations—a system of posthumous praise which was abused at that time, and is not altogether above satire at the present day;* this attempt, however, might be better.

A prologue in favor of large noses is a paraphrase of the sentence, *Ad formam nasi cognoscitur* He undertakes to show that a great nose is a sign of great claims to consideration. This curious theory is maintained in an original style.†

We find also a prologue relating to beards, to the fashions of the time, which

* The Abbé Galliani came first into notice by a piece of wit of the same kind.

† Upon this subject let us limit ourselves to a quotation from the singular work by Kornmann, *Linea Amoris*: “Johanna, illa regina Neapolitana, adeo salax et lasciva fuit, ut quemlibet robustum et cum longo naso, longum ex eo penem augurans, ad sese accerferet.” (Coloniz, 1765. p. 341.) In a rare romance attributed to Jouy, one of the characters, whose gallant adventures are narrated, is given a nose whose size was excusable from its promise.

in the circle of change have finally become again the fashions of our own times. At the commencement of the reign of Louis XIII., the dandies had invented a number of different forms for their beards: hence resulted a nomenclature which it would not be easy to explain in a way that would be always satisfactory. They trimmed the beard like a dagger-handle, a whiting's tail, a clothes-brush, a duck's tail, a pig's skin, in the style pedantic, like the toe of a wooden shoe, a coarse towel, in the Spanish style, Turkish style, Swiss style, Savoyard style, courtier fashion, etc. The changes of fashion in this matter have been insufficiently explained in the *Hyloire de la Barbe*, a small volume published by M. Motteley, a fervent lover of Elzevir editions.

Take, for example, in the *Fantaisies*, the two harangues of Midas: do you not see in them instantly a burlesque of the political assemblies of the times? In the Synods of the Reformers, in the *Etats* of the Catholics, each party loudly proclaimed their fine maxims of public interest, their sonorous declamations upon the interests of religion, and all only to conceal the intrigues of ambition. Beaumarchais need not have been ashamed of this saying of King Midas: “The cause of the fools and the ignorant is always favorable; we will gain ours.”

It is not necessary to be endowed with wonderful critical acumen in order to see the meaning of the lawsuit of the frogs against the cooks, during which the eels interfere and demand to be skinned from the tail, while the frogs desire that the operation should in their case commence with the head.

The two paradoxes *supra crepitum* show conclusively, one after the other, to the ample satisfaction of the candid reader, that *crepitum esse quid corporeum*, and *crepitum esse quid spirituale*; a piece of satire which we would not be surprised at finding in Rabelais, upon the vain arguments which

occupied the philosophy of the time, filling the schools with endless syllogisms in frightful Latin.

A new edition of the *Fantaisies*, limited to one hundred copies, has been published this year in Paris. It is prepared from a collation of the edition of 1618 with a copy of that of 1629 which belonged to Jamet, and is enriched with his notes.

In *Tristram Shandy* (vol. iii. ch. xxxv.), we are told of Mr. Shandy's delight at finding, for three half-crowns, a copy of Bruscambille's *Prologue on Noses*. This prologue we reprint, as a specimen of our author, referring those of our readers who desire to further investigate the singular literature of *noses*, to the works of Gaspar Taliacotus or Tagliacozzo, the famous physician referred to by Butler in the first book of *Hudibras*, and to whom the city of Bologna erected a statue holding a nose in his hand. Addison, in No. 260 of the *Tatler*, has also added his contribution to the literature of *noses*; while Ferriar, in his *Illustrations of Sterne*, has treated the matter with a fullness of learning and research that makes that work almost an exhaustive bibliographical treatise upon the subject.

Prologue Sacerieux.

SUR LE NEZ.

"A PROPOS, messieurs, j'avois grand besoin de vos presences et encore plus de ce que les medecins prennent en refusant et refusent en prenant. Car *dicendo nolo accipiunt pecunias*, et ce faisant ampoulent l'apostume de leurs gibecieres aux depens des crevailles et entrailles de vos bourses: en recompense de quoy aussi sans employer sergent ni autres barbouilleurs de papier, ils rendent vos matieres toutes claires. Mais parlons d'autre chose plus serieuse. Nostradamus en ses centuries nous chante (je ne scay pas s'il a menty) que les escre-

visses courront ceste année la bague avec une lance de beurre de Vanve, contre le harencs fraiz, et davantage que les nez de plusieurs courront pareille fortune que le oreilles en Gascongne. Mais en matiere de nez coupé, c'est le plus beau du visage. Vray est qu'on ne scauroit couper le nez à un homme qui n'en a point. Aussi seroit ce une chose ridicule de faire un demy pied de nez à un homme qui en a suffisamment. Or, puis que nous sommes sur la matiere des nez, ne laissons pas un si beau champ sans le cultiver. Le proverbe si commun en France de dire, voila qui n'a pas de nez nous y servira beaucoup. N'est-il pas veritable que, quand on veut mespriser quelque chose, on se sert de ce proverbe? Si un homme comme moy hasarde parmi le public quelque œuvre ou discours imparfait comme cestui-cy, ne dira-t-on pas en le mesprisant, voila qui n'a point de nez. Tout de mesme d'un peintre, d'un orfèvre et generalement, etc. De sorte que tout ce qui n'a point de nez, ne merite pas d'avoir le jour. C'est la raison pourquoy l'on se cache ordinairement le cul comme estant un visage qui n'a point de nez, ou au contraire, la face est tousjours decouverte: i cause qu'il y a du nez. Un homme sans nez est rejeté des femmes. Platon dit que le grand leur semble estre noble et de bon goust, le mediocre de contentement et le petit de bon appetit. Souvent les plus grands arbres ne rapportent pas grand fruit; c'est pourquoy la mediocrité sera plus requise. Mais, pour penetrer plus avant, disons un peu pourquoy le sexe feminin n'est si bien pourvu de nez, que le masculin, *propter ejus inobedientiam*, pour le peu d'estat qu'il fut Pandore de l'ordonnance de Jupiter, le quel luy ayant baillé la boîte où estoient enfermez tous les malheurs avec deffence expresse de regarder dedans, y voulut neant moins mettre le nez, et par ce moyen, remplit le monde d'un infinité de miseres et d'encombres, *qua de causa*, elle fut dei-

pourveuë de ses principaux membres : car Jupiter, indigné contre elle, voulant former l'homme avec plus de perfection, luy a donné deux yeux, deux oreilles, deux mains, deux pieds, deux jambes, pareillement il l'a accompagné de deux témoins (car sans iceux, les exploits de nature seroient de nulle valeur) et pour le rendre plus venerable, luy a aussi donné deux nez, *primum capiti, secundum jacet in bragiibus*, ce qu'il n'a voulu conférer à la femme qu'il a néanmoins pourveuë de deux mains, deux yeux, deux oreilles, deux pieds, etc. Mais en matière de nez, il ne luy en a donné qu'un, *id est capitale; sed abest brigale*. Ceste faveur, ainsi concédée aux hommes, leur a tellement enflé le courage et l'audace qu'ils ont en tout et partout voulu depuis surmonter la femme. De façon que, sur la plainte qu'elle en a formée au bon homme Jupiter, il luy a, au lieu de deux nez, donné deux langues, l'une *in ore*, et l'autre *inter crura*, et si n'estoit un misérable *pone tuum nasum*, qui les rend re-commandables, les hommes les auroient bannies de leur congregation. Elles se servent encore d'autres artifices pour nous apaster et allecher; car leurs pompeux habillemens, fardz, parfums, carquans, joyaux et leurs regards entre-lardez de mille amoureux souz-ris/leur servent d'arbalète pour tirer à nostre nez. Si quelque amoureux les careffe, et leur demande communication de leurs pièces, elles diront avec un agréable mespris: Ma foy, c'est pour vostre nez! je croy que vous y voudriez mettre le nez! Elles desiront donc le nez en le refusant, et le refusent en le desirant. Pourquoi est-ce que les femmes des Suisses aiment les brayettes de leurs maris? pour ce qu'il y a du nez. Bref, il faict bon d'avoir du nez, si peu que ce soit, et de fait, je trouve qu'un petit nez n'a pas moins de mérite qu'un grand, car si quelque soufflet tombe fortuitement sur un visage pourveu d'un petit nez, les jouës, principale-

ment si elles sont enflées, le garantiront et luy serviront comme de deux bastions entre lesquels il ne pourra estre offensé. Non pas que je veuille blasmer les grands nez; au contraire, parce qu'un homme qui l'a long, large et spacieux est assurée de boire fraiz ès plus grandes chaleurs de l'esté, attendu que son nez ainsi ample et grand sert d'ombrage à son verre. Au regard du nez camus et relevé, il semble n'aspirer qu'aux choses hautes et élevées. Quand au nez plat, il n'est pas moins louable, et est certain que celuy qui le porte a la vuë plus penetrante que les autres, à cause que le bout de son nez ne luy empesche point de l'estendre de l'un à l'autre pole, si faire se pouvoit. Le grand nez a beaucoup d'avantage pour les odeurs; conclusion: il est bon d'avoir du nez en toutes choses; car quelque peu qu'on en ayt, on dit à tout le moins, il y a du nez. Briaré, avec ses cent mains, rompit l'entreprise de Junon, qui voulait deposseder Jupiter son mary du celeste heritage; mais, c'estoit une entreprise qui n'avoit point de nez. Le nez discerné des senteurs, le musc, le baume, la civette, la poudre de violette, et aussi generalement toutes les suaves odeurs que produit le mont Himete, sont en valeur par l'experience et jugement du nez; et pour exemple, l'aveugle juge les senteurs et les vents du pays bas qui soufflent à la sourdine dans ses chausses, et ce, par l'experience de son nez. Un homme qui a du nez sent toutes choses. Mais un homme qui n'a point de nez ne se sent point foy-mesme. Si j'avais un pied de nez davantage, je serois un discours qui auroit plus de nez; mais par faute de nez, je finiray; priant tous les horricques nez, croutelez, burinez, elephantins, incarnadins et rubicondins, se faire moucher en temps et lieu, sur peine de la roupie."

THE LEAVES AND THE FRUIT.—A French Abbé was asked if he liked books in *folio*. "No," said he, "I prefer them in *fructu*."

Miscellaneous Items.

Ancient Grants---Curious Title-Deeds.

FORMERLY, the wax was bitten by the grantee, instead of sealing. In a rhyming grant of William the Conqueror, are these two lines :

"In witnesse that this thing is soothe,
I byte the wax with my wang toothe."

One of the oldest as well as the shortest charters in England is that of Beverley, in Yorkshire, granted by King Athelstan, who died in the year 941. It consists of the following couplet only :

"Al free mak I thee,
As heart can with, or een can see."

The following curious poetical title-deed, granted by William the Conqueror, is copied *literatim* from the original grant :

Concessum ad Paulum Roydon.

I William, King, the thurd yere of my reign,
Give to thee, Paulyn Roydon, Hope and Hope-
towne,
With all the bounds both up and downe,
From heaven to yerthe, from yerthe to hel,
For thee and thyn, theruinne to dwel,
As truly as this King right is myn,
For a crofs bowe and a harrow,
When I sal cum to hunt on Yarrow ;
And in token that this thing is soothe,
I byte the whyt wax with my wang toothe,
Before Meg, Maud, and Margery,
And my thurd sonne Henry.

English Ale and Beer.

THE usuall and naturall drink of the country is Beer, so called from the French word *boire*, (for wines they have not of their own growing;) which, without controverfie, is a most wholesome and nourishing beverage; and being transported into France, Belgium and Germany, by the working of the sea is so purged, that it is amongst them in highest estimation, and celebrated by the name of *la bonne Beere d'Angleterre*. And as for the old drink

of England, Ale, which cometh from a Danish word *oela*, it is questionless in it (and without that commixture which so are accustomed to use with it,) a very wholesome drink: howsoever it pleased a poet, in the reign of Henry III., thus descant on it :

Nescio quid monstrum Stygiæ conforme paludi,
Cervisiam pleriq. vocant, nil spissus illa,
Dum bibitur, nil clarius est dum mingitur, ergo
Cousstat quod multas fæces in ventre relinquit.

In English thus :

Of this strange drink, so like the Stygian lake,
Which men call Ale, I know not what to make
Folk drink it thick and void it very thin,
Therefore much dregs must needs remain within.
HEYLIN'S *Cosmographie*.

ORIGIN OF THE TERM "CHARLATAN."—

The exploits of Charlemagne were chanted in numbers and adorned with fiery superstitions by groups of itinerants, thence called *charlatans*; and the deeds of his paladins still excite the youthful spirit by their daring and romantic character.

NAPIER'S *Florentine History*.

MESSRS. PHILES & CO. have ready for the press, and are now taking subscriptions for, reprint of *The Paradise of Dainty Debits*. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to copies, as follows :

400 on small paper, at \$2.00 each;
100 on large paper, at \$4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are full the prices will be raised to \$2.50 for the paper copies, and \$5.00 for the large-paper.

Messrs. PHILES & Co. propose to make a reprint of *The Paradise of Dainty Debits*, volume of a series of reprints of scarce copies of OLD ENGLISH POETRY. The next volume of the series will be "*England's Wellcor*

The Philobiblion A MONTHLY BIBLIOGRAPHICAL Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

VOL. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes eman. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.
MDCCCLXIII.

Contents of Number XXI.

	PAGE
I. L'INTRODUCTION AU TRAITE DE LA CONFORMITE DES MERVEILLES ANCIENNES AVEC LES MODERNES, ETC.	193
II. THOMAS BANCROFT'S EPIGRAMMES AND EPITAPHS	199
III. BIBLIOGRAPHICAL NOTICE OF THE ADAGIA OF ERASMUS	202
IV. MISCELLANEOUS ITEMS:	211
A Drinking-Song in Honor of Franklin.—Photo-Lithographic Fac-Similes of the Earliest Authoritative Texts of Shakespeare's Works. —Elizabeth's Earl of Leicester.—Paradise of Dayntie Devises.	
V. CATALOGUE.	

L'INTRODUCTION

AU

TRAITE DE LA CONFORMITE

DES

Merveilles Anciennes avec les Modernes,

OU TRAITE PREPARATIF A L'APOLOGIE POUR
HERODOTE, DONT L'ARGUMENT EST PRIS
DE L'APOLOGIE POUR HERODOTE, COMPOSEE
EN LATIN PAR HENRI ESTIENNE, &
EST ICI CONTINUE PAR LUI-MEME :

Tant d'actes merveilleux en cest œuvre lirez,
Que de nul autre après esmerveillés ferez.
Et pourrez vous sçavans du plaisir ici prendre,
Vous non sçavans pourrez en riant y apprendre.

L'An M.D.LXVI, au Mois de Novembre. (8vo.)

A WORLD OF WONDERS:

OR AN INTRODUCTION TO

A TREATISE

TOUCHING THE

Conformitie of Ancient and Moderne Wonders:

OR A PREPARATIVE TREATISE TO THE APOLOGIE FOR HERODOTVS. The Argument whereof is taken from the Apologie for Herodotvs written in Latine by Henric Stephen, and continued here by the Author himselfe. Translated out of the best corrected French copie. Plutarch. in Sympos. Ὁ ζητῶν ἐν ἑκάσῃ τῷ εὐλογον, ἐκ πάντων ἀναίρει τὸ θαυμάσιον. London. Imprinted for John Norton. 1607. (Folio.)

THIS French edition is the first of this work. There are three under the same date: the original, of 572 pages, in small character, with the olive-tree of Stephanus upon the title; a reprint, with the same types, but without the olive-tree; and a third, in larger types, with the olive-tree, and containing 680 pages. These last two editions have various changes and suppressions, particularly in chapter xxi.

The English translation is dedicated by the translator, R. C., to *William, Earle of Pembroke*, and *Philip, Earle of Montgomerie*, and contains a curious address of *The Translator to the Reader*.

The history of this book is as singular as the work itself. Henricus Stephanus, or in French *Estephne*, the second of his name, had printed in 1566 an edition of the Latin translation, by Laurentius Valla, of Herodotus, revised, to which he had prefixed a Latin dissertation entitled, *Apologia pro Herodoto, sive Herodoti Historia fabulosis accusata*. The question was one which has lasted down to our own day, and still has its adverse partisans: "Is Herodotus a trustworthy historian?" In the *Apologie*, Stephanus maintained that he was; but, as it was argued that many of his stories were improbable and impossible, *L'Introduction* was written to show that things as improbable and ridiculous had taken place within the memory of men then living. In a letter to a friend, printed after the *Discours préliminaire*, Stephanus says that, having printed Valla's Latin translation of Herodotus, corrected by himself, and

four consecutive murders for love of a woman. Another assassinated five or six persons in a château, and afterwards set the house on fire. A Jacobin poisoned the Emperor Henry VIII. with the consecrated wafer.

"Blasphemies have always been, according to our author (chap. 25), very common among the authorities of the Church, as is shown by an ancient proverb: *Il jure comme un abbé, or comme un prélat*. He does not forget to class among the blasphemers the Pope (Leo X.) who said to the Cardinal Bembo, *Que de biens nous a acquis cette fable de J. Christ!*

"But if," continues our author (chap. 26), 'there is greater wickedness in our time than ever before, God has also punished it in stranger ways.' To prove this, he cites the cases of a certain criminal lieutenant, of Bonaventure Desperiers, of the chancellor and legate of Prat, of Etienne Poncher, the Archbishop of Tours, of John Buze, councillor of the Parliament, all of them great burners, etc.

"In the second part of this chapter, the author shows the grossness and dense ignorance which prevailed in the fifteenth and sixteenth centuries.

"To prove this, he enters (chap. 28) into the details of how the people fed and dressed themselves in those times. According to him, their ways were exceedingly gross; he shows the same thing from their way of building, their work, their language, and style of thinking. Their verses had an admirable grace, as may be seen from the two following epitaphs:

*Et mourut quatre cents & neuf,
Tout plein de vertu comme un œuf.
Qui jacet intus
Fuit Carolus Quintus
Dic pro illo bis vel ter
Ave Maria & Pater noster.*

"According to our author (chap. 29), the authorities of the Church at this time

were densely ignorant, and he has no great trouble to prove it. Menot reproaches them that in their chambers, instead of books, were found bows, swords, or other weapons. There were some of them who could not read, and the majority of them did not understand Latin—as, for example, the priest who in baptizing said, *Baptizate in nomine Patria et Filia et Spiritua Sancta*. And the author assures us that he has heard some of them, in consecrating the mass, say, *Hoc est corpus meum*. Another, hearing the laws called *Clementina* and *Novella* quoted, became greatly enraged at the citation of the testimony of wantons. 'As for Greek,' says the author, 'they may be pardoned at never having heard of it, since more learned people than they are not ashamed to say, *Græcum est, non legitur*; or *Transcat, Græcum est*.'

"I have no doubt," continues our author (chap. 30), 'that among the things it will be difficult for posterity to believe, is the fact that our predecessors were prevented the reading of the Scriptures.' He then says that an old man, one of the most reverend, was in the habit of saying publicly: 'I am astonished at what our young people quote to us from the New Testament.' By George, I was more than fifty before I knew what the New Testament was.

"It is impossible not to laugh in reading the facetious commentaries the preachers made upon the texts of Scripture. For example (chap. 31), Menot, in telling of the judgment of Solomon, adds that these two women disputed in the presence of the king, and that one of them swore by her faith, upon which the king said to her, 'Be silent, for, as I see, you have never studied at Angers or Poitiers, in order to know how to plead.'

"The same preachers, as is here proved at length (chaps. 32, 33), abused texts of Scripture, either through ignorance or malice. Among others, he tells of one who

he made in these words of Scripture : *novus Messias*. 'But,' continues our (chap. 34), 'the episcopal seat of St. Yve, in Swabia, who, having been taken by the Emperor Rodolph I., in 1278, from a convent of Cordeliers at *Lucerne* became Bishop of *Bale*, and afterwards Archbishop of *Mayence*, where he made himself so hated, that after his death they composed this epitaph, which may still be seen upon one of the pillars of the cathedral church of that city.

We read there, among other things, that Macaire performed seven years penitence on thorns and bushes, for having killed a flea; and that Saint Francis a man with gladness of heart, in order to have the pleasure of resuscitating him. It also (chap. 35) that '*un jour la Marie étoit entrée en la chambrette d'un moine nommé Alain, et lui avoit fait cadeau de ses cheveux, avec lequel elle étoit mariée*—*En somme, qu'elle étoit amoureuse avec lui qu'une femme a le droit d'être avec son mari.*'

The preachers did every thing to make the people laugh or cry (chap. 36), nor they forget meanwhile to do every thing to acquire a reputation for sanctity, obtain money.

The avarice and great riches of the members of the Church make the subject of chapter (38). The author shows how the monks used to obtain their wealth. They had always before their eyes the motto, *Lucri bonus odor ex re quolibet*.

But, says our author (chap. 39), 'although our predecessors have already disapproved the wickedness of the authorities of the Church, and a portion of their false prophecies, they still maintain themselves as follows:

Then follow a great number of satirical epigrams which were made for various persons and among them one which was made for a bishop who had been a Cordelier.

*Epigrammes antiques, non curat clarus ubi flet;
non in calis, flet ubicunque velis.*

This epigram was Henri Knodens, called in

German *Gurtelnopf*, the son of a baker of *Yve*, in Swabia, who, having been taken by the Emperor Rodolph I., in 1278, from a convent of Cordeliers at *Lucerne* became Bishop of *Bale*, and afterwards Archbishop of *Mayence*, where he made himself so hated, that after his death they composed this epitaph, which may still be seen upon one of the pillars of the cathedral church of that city.

"Henri Estienne finishes his work (chap. 40) by showing that after posterity shall be astonished at the long duration of these great abuses, it will be no less astonished at the fact that the discovery of these abuses has cost their lives to so many persons persecuted by the clergy, and will find such a history much more extraordinary than any surprising thing which may be read in Herodotus."

Thomas Bancroft's Epigrammes and Epitaphs.

TWO BOOKES OF EPIGRAMMES AND EPITAPHS. Dedicated to two top-branches of gentry: Sir Charles Shirley Baronet, and William Davenport Esquire. Written by THOMAS BANCROFT. London. Printed by I. OUSE, for MATTHEWE WALBANCE, and are to be sold at his shop in Gravel-Inne-gate. 1639. [4to, pp. 86.]

THIS is a scarce and interesting production of THOMAS BANCROFT, who was afterwards the author of *The Heroical Lover* (8vo, 1658), and also of the *Glutton's Feaver* (4to, 1633). The present work commences at once without any prefatory introduction: the first epigram being addressed to his patron Sir Charles Shirley, Baronet; the two next to the Reader; and the fourth *To his Booke*. The great majority of the epigrams in the First Book are addressed to various individuals—some of them friends and neighbors of the author, or public characters, such as poets and eminent men of the

'Tis hard to write but Satires in these days,
And to write good Satires merits praise;
And such are yours, and such they will be found
By all clear hearts, or penitent by their wound:

and speaks of Bancroft's muse as far transcending that of Withers. The other is addressed *To my learned friend Mr. Thomas Bancroft, on his Poem entitled the Heroic Lover.*

Bancroft is not noticed by Phillips, in his *Theatrum Poetarum*, nor by Ellis or Campbell, in their *Specimens*; nor is he included by Chalmers in his collection of *British Poets*. He was a contributor to Brome's *Lachrymæ Musarum; or, The Teares of the Muses* (8vo, 1649), in which his poetical offering is thus most humbly and modestly inscribed: *To the never-dying memory of the noble Lord Hastings, &c., the meanest Son of the Muses consecrates this Elegie*; and was living in retirement at Bradley, near Alhbourn, in Derbyshire, when he published his *Heroical Lover*, in 1658. It is probable that he continued there till his death, of the exact date of which we have no knowledge.

(See the *Reposita*, vol. ii. p. 490, where numerous quotations are given from this work; the new *Chr. Bng. Dict.*, begun by Mr. Rose, vol. iii. p. 105; and the *Brit. Ang. Poet.*, No. 80, where a copy is priced at 20s. It sold at Mr. Townley's sale, pt. i., No. 391, for 4l. 14s. 6d.; at Mr. Stretzell's, No. 363, for 4l. 15s.; at Mr. Bindley's, pt. i. No. 744, for 4l. 17s.; and at Mr. Lloyd's, No. 220, for 10l. 10s.)—*Conræ's Collectanea Anglo-Poetica*.

RENDERING INTO ENGLISH.—The Rev. C. Colson says: "I remember an half-starved German at Cambridge by the name of *Render*. He had been long enough in England to forget German, but not to learn English. He became, however, a voluminous translator of his native *diablerie*; and it was proverbial to say of a bad translation—that it was *Rendered* into English!"

BIBLIOGRAPHICAL NOTICE

OF THE

Adagia of Erasmus.

(Translated from the *Bibliographie Patrimoniologique* of M. G. DUPLESSIS.)

- I. DESIDERII ERASMI ROTERODAMI VETERUM MAXIMEQUE INSIGNITUM PARCEMIARUM, id est, ADAGIORUM COLLECTANEA. Sapite et hunc tam rarum thesaurum tantillo nummulo venalem vobis redimite et multo præstantiorem prope accepturi.—Duobus in locis hic libellus prostat: in Magistri Johannis Philippi officina, cujus quidem tam industria tum sumptu nitidissimis formulis et emaculatissime impressus, in via Divi Marcelli, ad Divæ Trinitatis signum rursus in via Divi Jacobi ad Pellucani quam vocant notam. (*In fine libri legitur*.) Impressum hoc opus *Parisi* in via Divi Marcelli, ac domo quæ indicatur Divina Trinitas, Augustino Vincentio, caminado a mendis vindicatore; M. Joanne Philippo Alamanno diligentissimo impresore. Anno MVC. Cum Epistola Fausti Andrelini Poetæ regii ad Erasmus data Parisii m. ccccc. xv Junii. (4to.)
- II. ERASMI ROTERODAMI ADAGIORUM CHILIADES ties, ac Centuriæ ferme totidem (*at the foot of the page*): Præponitur hæc adagiis duplex index. Alter secundum literas alphabeti nostri. Nam quæ Græca sunt, Latina quoque habentur. Alter per capita rerum.—*Venetis, in Edib. Aldi. Mense Sept. MDVIII*; folio, *with 26 preliminary leaves, and 250 leaves, the last of which is blank*.—*Reprinted in 1520, falso, with some augmentations in the body of the work, but without the prefaces of Erasmus and Aldus, which are in the edition of 1508.*
- III. D. ERASMI ROTERODAMI ADAGIORUM CHILIADES quatuor, cum sesquicenturia; Henrici Stephani Animadversiones in Erasmiacæ quarundam adagiorum expo-

fitiones. (*Parifus*). *Oliva Rob. Stephani*, 1558 (folio).

IV. ADAGIA OPTIMORUM UTRIVSQUE LINGUÆ SCRIPTORUM OMNIA, quæque ad hunc ufque diem exierunt Pauli Manutii studio atque industria, doctiffimorum theologorum confilis atque ope, ab omnibus mendis vindicata, quæ pium et veritatis catholicæ studiosum lectorem poterant offendere. *Florentiæ, apud Funtas*, 1575 (fol.).—Altera editio: *Urfellis, ex offic. Corn. Sutorii, impensis Lazari Zetneri, Bibliopolæ*, 1603. (Large 8vo, with 2 columns, 4 preliminary leaves, 1414 pages, and 53 leaves for the index.)

V. ADAGIORUM DESIDERII ERASMI ROTERODAMI CHILIADES QUATUOR, cum fefquicenturia, magna cum diligentia, maturo que iudicio emendatæ et expurgatæ. Quibus adjectæ sunt Henrici Stephani Animadverfiones, fuis quæque locis fparfim digeftæ. Præterea indicantur etiam in marginibus quæ proximo contextu digniora notata continentur. His accefferunt: *Appendix ad CHILIADES ERASMI*;—*Hadriani Junii Centuriæ octo cum dimidia*;—*Joan. Alex. Braffcani Proverbiorum Symmiſta*, cum *Appendice Symbolorum Pythagoræ ex Jamblich*o;—*Joan. Ulpii Adagiorum Epitome*;—*Gilberti Cognati Adagiorum Sylloge*;—*Specimen Adagiorum per Junium, Cantherum, et Gifelinum*;—*Melchioris Neipii Adagia*;—*Joannis Ferrerii Pedemontani Proverbiorum Collectanea*;—*Adagia aliquot a Joanne Fratre, Lavalenfi, obiter obfervata*;—*Ex Cælio Rhodigino, Polydoro Virgilio, Petro Godofredo, Carolo Bovillo, M. Antonio Mureto, Joanne Hartungo, Adriano Turnebo, Gulielmo Gentio Noviomago, Claudio Minor, et aliis, Adagia collecta. Indices neceffarii, Adagiorum, Locorum communium, Nominum item et Verborum quæ prolixè toto opere explicantur. Colonia Allo-*

brogum, excudeb. Petrus Aubertus, 1612. (Folio, 6 preliminary pages, 805 pages or 1610 columns, and 30 leaves for the index).

VI. DES. ERASMI ROTERODAMI OPERA OMNIA emendatiora et auctiora, ad optimas editiones quas ipfe Erasmus poftremo curavit fumma fide exacta, doctoremque virorum notis illuſtrata. Tomus fecundus, complectens Adagia. *Lugduni Batavorum, cura et impenfis Petri Vander Aa*, 1703 (folio). *This edition of the works of Erasmus, edited by John Le Clerc (Joannes Clericus), published at Leyden, between 1703 and 1706, comprises 10 tomes, divided into 11 volumes, and has a high reputation with ſcholars, and is ſtill high-priced.*

I HAVE deſignedly given the complete titles of theſe different editions of the famous work of ERASMUS upon Proverbs, becauſe this work ſeems to me in every reſpect worthy of a particular notice, and alſo becauſe each of the different editions I have mentioned has a character or a ſpecial merit which, it ſeems to me, deſerves to be pointed out with precision.

The firſt edition, which is dated 1500, cannot be omitted, ſince it is the firſt, and ſhows the beginning of the impenſe work, to which the author's learning and perfeverance gave ſuch a ſubſequent development. This firſt edition contains the explanation of eight hundred proverbs or proverbial ſayings; the laſt edition, which appeared at *Baſle*, in 1536, contains more than four thouſand. I do not ſpeak of the intermediate editions, all of which atteſt the efforts of Erasmus to complete his ſtudies upon this ſubject; they have now only the claim of a relative curioſity; but it cannot be without ſome importance in the hiſtory of ſcience in itſelf conſidered, to compare this firſt edition of the *Adagia* with the laſt, if only to diſplay,

by a new example, the advantageous results of persistence in the matter of erudition. I have, however, as will be seen, thought it right to make an exception in favor of one of the intermediate editions, which seems to me worthy of notice for many reasons.

I will call attention, in passing, to the debate which took place between Erasmus and Polydore Virgil, concerning the publication of Erasmus's work. Polydore Virgil complained somewhat sharply at first, not only of the plagiarism which he imputed to his friend, but also of the silence Erasmus guarded upon his work, anterior by two years (1498) to that of Erasmus. Polydore Virgil had probably forgotten that he himself was not entirely free from all charges of this sort, and that Philip Beroald could have accused him of some borrowings. However that may be, Erasmus answered his friend, with a simplicity that was real or perhaps malicious, that he had neither copied from nor mentioned the book, because he had never heard of it. The quarrel stopped there, and the two rivals remained friends, as it appears. Polydore Virgil, however, never went beyond his first essay, and left the field free to Erasmus. Literary quarrels do not always end so easily nor so pleasantly; and thus the conclusion of this affair, in my opinion, shows the character of Polydore Virgil to be most praiseworthy.*

The edition which I indicate as the second belongs, it is true, to the class of intermediate editions which do not contain the complete labors of the author; but as this edition, compared with the first, is in a measure an entirely new work, on account of the numerous additions it has received,—as it was also printed under the personal inspection of Erasmus, and by the most

celebrated printer of Italy during the sixteenth century, it could not and should not be omitted in this list. This edition, which is very rare, and greatly prized by bibliophiles, deserves to be equally valued by scholars, since it belongs essentially to the history of the labors of Erasmus upon his *Adagia*.

The edition of 1520, by the same printer, is a little less rare, and not so much prized as that of 1508.

The third edition mentioned is that of *Paris*, by *Robert Stephens*, 1558, and contains the complete work of Erasmus, without any interpolations or curtailing, and enriched with notes by the learned *Henry Stephens*. This edition is certainly one of the best, either for the beauty of the impression, the correctness of the text, and further, which should be noticed, for the scrupulous fidelity with which the work has been reproduced as the author himself gave it in the edition of *Basle*, 1536, folio.

The fourth edition cited, that of *Venice*, 1575, and the reimpression in 8vo, of 1603, have the peculiarity that the name of Erasmus is not mentioned in the title of the book, and that with these two editions, or, to speak more exactly, with the edition of 1575, began the system prescribed by the Council of Trent, and which was adopted by many publishers, in France and elsewhere, even in Protestant countries, and which consisted in submitting the works of Erasmus to a rigorous censorship, and omitting such portions as faith and good morals thought necessary, before allowing the reimpression or the perusal of the work. I will give here the text of the *Décret* which concerns Erasmus in the *Index Librorum Prohibitorum*, published at Antwerp, in 1570, small 8vo (page 22):

“*Desiderii Erasmi Roterodami Colloquiorum liber, Moria, Lingua, Christiani Matrimonii Institutio, De Interdicto esu carni-um, Eiusdem Paraphrasis in Matthæum,*

* A bibliographical description and study, by *William Stirling*, of this first edition, will be found in the publications of the Philobiblion Society of London.—Ed.

quæ a Bernardo Tomitano in Italicam linguam conversa est; cætera vero opera Ipsi-
us, in quibus de religione tractat, tandiu
prohibita sunt quandiu a Facultate Theo-
logica Parisiensi vel Lovaniensi expurgata
non fuerunt.

"Adagia vero ex editione quam molitur
Paulus Manutius permittentur: interim
vero quæ jam edita sunt, expunctis locis
suspectis iudicio alicujus Facultatis Theo-
logice Universitatis Catholicæ, vel Inquisi-
tionis alicujus Generalis, permittantur."

The official mission attributed to Paul
Manutius by the ecclesiastical authority,
had, as may be seen by the terms of the
decree just quoted, for special object the
suppression in the work of Erasmus of all
the passages, either long or short, as also all
the words, which seemed in any way calcu-
lated to injure the purity of faith or behav-
ior, as well as every thing which appeared
irreverent or abusive of those in authority.

The result of these labors appears in the
editions of 1575 and 1603. In noticing
this fact, only as a bibliographical anecdote,
I intend neither to justify the political or
religious boldness of Erasmus, nor to insin-
uate the slightest blame against the ecclesi-
astical authorities, who were alarmed not
entirely without reason. A great number
of passages from the *Adagia*, and even en-
tire articles, may be considered as real pam-
phlets against the princes, the priests, the
monks, in a word, against every thing the
people had been accustomed up to that
time to respect. We should not, therefore,
be irritated, or even astonished, at the pre-
cautions of the Council of Trent, whose
learning and pious intentions cannot be
doubted; we must, however, recognize,
from a literary point of view, that the edi-
tion of Paul Manutius, and all those which
were printed from his, or in the same spir-
it, do not give us the genuine work of
Erasmus, since they contain alterations both
of the text and the spirit of the work.

These editions may, it is true, still offer
some philological interest; but as an ex-
pression of the religious opinions of the
time, and particularly as an expression of
that mixed opinion which sought to keep a
middle path between the ardent reform of
Luther and the absolute doctrines of the
Church—an opinion of which Erasmus may
be considered as the representative and the
organ—these editions can have neither in-
terest nor value.

I will say as much of the edition of Ge-
neva (*Coloniæ Allobrogum*), 1612, copied
from that of Paris (*Michel Sonnius*), 1579,
although the considerable supplements or
additions it contains give it some philologi-
cal value. This edition, as well as that of
Manutius, as the editor expressly declares
in his preface, has undergone numerous sup-
pressions, and does not give faithfully the
genuine work of Erasmus. This edition
has, however, over the other, the advan-
tage of giving, at the end of the *recherches*
of Erasmus, a certain number of special col-
lections of proverbs, which it would be dif-
ficult to obtain separately, and which make
a valuable supplement to the principal
work. This edition, as all those which
have been made in the same way, still de-
serves, although mutilated, a place in a
learned library, but they cannot take the
place of the original or the complete edi-
tions.

The last edition which I cite is that
which makes part of the complete works of
Erasmus. This edition, published in Hol-
land, has suffered neither from official sup-
pressions nor from officious corrections; and
for the accuracy of the text, as well as for
the beauty of the impression, it appears to
me to deserve consideration as being the best,
and therefore preferable to all the others.

There is, then, as we have seen, a choice
to make among the numerous editions of
the *Adagia*; it is, in fact, necessary to dis-
tinguish between the complete editions and

those that have suffered from suppressions. As it is almost impossible to indicate with perfect accuracy, among so many various editions, those which contain the text in its integrity and those which give the work either modified or altered, I will give a simple and expeditious rule for distinguishing the two *classes* of editions.

In the *perfect* editions, the Adage, *Frons occipitio prior* (*Chiliad.* 1, cent. 2, § 19), ends thus: *at hodie fere Episcopi et Reges omnia alienis manibus, alienis auribus atque oculis agunt, neque quicquam minus ad se pertinere putant quam rem publicam, aut privatis suisque discenti, aut voluptatibus occupati.* This phrase, as can readily be supposed, has disappeared from all the *corrected* editions.

The Adage, *Sileni Alcibiadis* (*Chil.* 3, cent. 3, § 1), is very short in the *corrected* editions, and ends with these words: *nihil minus sunt quam quod titulo specique præ se ferebant*; while, in the complete editions, this article occupies several columns, devoted to the development of a paradoxical opinion, ingeniously defended, it may be, but at least singular if not exceedingly indecorous in many of its details.

It would doubtless be easy for me to multiply infinitely such indications; the satirical spirit and wit of Erasmus serve only to embarrass me in my selection; but it seems to me that these two remarks will suffice, from a bibliographical point of view, to show immediately whether the edition an amateur may be examining has been submitted to the action of the censor or not, and this is all that is necessary. Farther on I shall give my opinion upon the work itself considered as a work of erudition, and upon the political and religious dissertations which the author has found occasion to introduce into it.

Very few books obtain at their time, and from the day of publication, a more general and popular success, and I will say more

deserved success, than that obtained by the *Adagia*. The presses of all the countries of Europe hastened to reproduce it; and there are so many editions of it still in existence, that it seems impossible now to know and indicate them all. I will, however, attempt to give here, in a summary way, all those whose titles have come to my knowledge—indicating by an asterisk, when I can do so, those which give the true text of Erasmus, complete and un mutilated:

1st edition,	Paris	1500
2.	" Venice (Aldus)	1508
3.	" Paris	1509
4.	" Strasburg	1509
5.	" Strasburg	1510
6.	" Strasburg	1511
7.	" Strasburg	1512
8.	" Basle	1513
9.	" Tubingen	1514
10.	" Basle	1515
11.	" Strasburg	1515
12.	" Strasburg	1516
13.	" Strasburg	1517
14.	" *Basle	1517
15.	" Strasburg	1518
16.	" Strasburg	1519
17.	" Haguenau	1519
18.	" Basle	1519
19.	" Venice	1520
20.	" Basle	1520
21.	" Strasburg	1520
22.	" Mayence	1521
23.	" *Basle	1523
24.	" Basle	1528
25.	" Basle	1529
26.	" Basle	1530
27.	" Cologne	1530
28.	" Cologne	1533
29.	" Basle	1535
30.	" Magdeburg	1536
31.	" *Basle	1536
32.	" Basle	1539
33.	" Basle	1541
34.	" Basle	1546
35.	" Venice	1554
36.	" *Lyons	1556
37.	" *Paris	1558
38.	" *Lyons	1558
39.	" (No name of place)	1558
40.	" Basle	1559

41st edition,	Cologne	1559
42. "	Paris	1572
43. "	Paris	1579
44. "	(No name of place)	1599
45. "	Geneva	1612
46. "	Hanover	1617
47. "	Frankfort	1646
48. "	Frankfort	1670
49. "	Leyden	1703

(This last in the complete works of Erasmus.)

I have not comprehended in this list, which I am far from supposing complete, the editions of Manutius, or those copied from his, which have not the name of Erasmus on the title, and of which I have already spoken. I do not suppose also that it would be necessary to enumerate here the almost infinite editions which have been made of an abridgment of the great work of Erasmus. Such detail would become tiresome, and would not be of any great use; these various editions give nearly the same text, and are of the same interest. They are specially meant for young people, and contain nothing reprehensible. Among these editions I will, however, indicate as good, and as still having a value in the trade, the two following:

ADAGIORUM D. ERASMI ROTERODAMI EPI-TOME. Editio novissima, ab infinitis fere mendis, quibus cæteræ scatebant, repurgata, nonnullisque in locis ad aucta, uti Præfatio ad lectorem indicat, cum triplici indice, Autorum, Locorum et Proverbiorum locupletissimo. *Amstelodami, ex officina Elzeviriana, 1650, small 12mo; a new edition in 1663, small 12mo.*

DESIDERII ERASMI ROTERODAMI PROVERBIORUM EPI-TOME retractata ab M. Jo. Chr. Meßerschmid. *Lipſiæ, Hered. Lankſian, 1759, small 8vo.*

The first of these editions is very elegant, as are all the volumes from the Elzevir press, and gives also a very careful text. The second, despite the expression *retractata*, is only a reproduction of that of the

Elzevirs; but commends itself by a good preface, in which the editor gives a short notice of Erasmus and his work.

I have spoken above of certain articles in this work, which I called real religious or political *pamphlets*. This notice would be incomplete, bibliographically, if I did not show that many of these articles were not only published separately, but were also translated into different languages, in order to give them greater publicity. I will indicate such of these partial editions or translations as have come under my notice:

D. ERASMI ROT. BELLUM. *Bafilæ, 1517, 4to.*

D. ERASMI ROT. SCABAEUS, cum scholiis. *Bafilæ, 1517, 4to.*

DULCE BELLUM INEXPERTO. EIN GEMEYN SPRUCHWORT: Der krieg iſt luſtig dem unerfahrenen durch den geſelerſteſten Erasmus von Rotterdam erſtlich zu latein gar künſtlich aufgelegt. Und ietzo durch her Vlrichen Varubüler geteutiſcht. In welchem die allerheylſameſt fruchtbarkeit des fridens meniglich zu leſſen-nit minder nuß dann notturfftig. *Baſel, durch Andr. Cratandrum, 1519, 4to.*

ERASMO.—SILENOS DE ALCIBIADES. *Amberes, 1555, small 8vo.*

All these partial editions are very rare now, and deserve to be sought for, less on account of their rarity, than because they are the indisputable evidences of the spirit which reigned everywhere at the time they were published, and an evident proof of the authority acquired in the religious and literary world by the wit, the knowledge, and the opinions of Erasmus. We may be astonished now that the illustrious writer should have chosen a work specially devoted to the researches of erudition, for the enunciation and propagation of his reformatory doctrines; but if we will reflect that during the commencement of the sixteenth century

there did not exist, as in our day, a multitude of journals as the organs of the most active publicity; if we will consider also that at this time the people did not read, and that a pamphleteer could address only those who were professedly learned, we shall not be surprised that Erasmus profited by the occasion which presented itself of giving a free course to his opinions in a book which every one wished to read, and which must have obtained a greater circulation if its readers should chance to find in it matters which they would not have thought of seeking in it. The work thus doubly commended itself to the men of letters of the time, who were all more or less partisans of a social reform, and the result proved that Erasmus had attained his end. His book obtained an immense success, and the very care which the ecclesiastical authority took, if not to suppress, at least to correct it, is a new proof of this success.

Was this rapid and incontestable success of the *Adagia* justified by the intrinsic merit of the work, and independent of the accessory causes which I have just noticed? Can it justify itself to-day, when philological studies seem to be so much further advanced?

To these two questions I do not hesitate to answer in the affirmative, and I have no fear of being contradicted. Considered only in itself, this immense repertory of proverbial Greek and Latin locutions evinces a long course of study, continued with as much perseverance as sagacity. It was, as it seems, and as we know, a study of predilection for Erasmus, and to which he brought all his reading and all his studies: he thus succeeded in composing a collection which is single not only down to his time, but even to ours. For it is just, and perhaps also necessary, to recall the fact here, that it is in this book of the *Adagia*, as in a common store-house, free to the use of all, that writers since his day, who have

interested themselves in *Proverbs*, have come for their material. It will, therefore, be but just to Erasmus to recognize this book as one of those which most honor his memory as a scholar, and as the veritable philological encyclopædia of the sixteenth century.

Some critics have, it is true, reproached Erasmus for having admitted in his collection a sufficiently large number of particular sayings which cannot be considered as genuine *Proverbs*, in the acceptation which is given now-a-days to this word. This observation is not void of foundation; but it in no way lessens, in my opinion, the merit of the work, which none the less contains, with but few exceptions, all the proverbs used by the ancients, with all the explanations necessary to aid in making them understood. The book, therefore, sins much more by excess of information than by want of it, and this excess should in no way lessen its merit. Erasmus, besides, did not define the word *Proverb* exactly as we do now; the definition he had given (*Celebre dictum, scita quapiam novitate insigne*), allowed him to introduce into his collection certain forms of speech which should not appear in a special collection of *Proverbs*, because for us a proverb is not only a word, a well-known sentence, remarkable by its form, but, more rigorously, a maxim of conduct, of practical morality, become so popular by its expression, that all the inhabitants of the same country understand it and express it by the same formula. Perhaps, in our time, Erasmus would have modified the form of his book: in his own day, and according to his own ideas, its form was exactly what it should be.

A journal which enjoys a great literary authority, the *Edinburgh Review*, gave some years ago a very remarkable article upon Erasmus, which was reproduced in French in the *Revue Britannique* (February, 1836, tom. i. pp. 230-260). I quote

from this article, which for many reasons deserves to be read entirely, the opinion given upon the *Adagia*:

"Erasmus was living quietly in the city of Bourgoigne—an important work occupied all his time; he had read and studied the ancient authors, not to correct an *aphorism*, or to alter the form of a *diatribe*, but to discover in them the decrees of a wisdom of another age. What had been the thought and morality of this other world? Upon what foundation had its superstructure been raised? Could we not unite and condense the Axioms, the Maxims, the Theorems, the Witticisms, the Sentences, the Proverbs, which formed a *résumé* of his departed civilization? For a civilization is always epitomized in this way. Doubtless the enterprise was possible, but it was gigantic. Erasmus accomplished it; but still this did not satisfy him: he thought this labor useless unless he accompanied it with commentaries, anecdotes, examinations, and copious notes. It was an immense peritery to which all the world, after Erasmus, paired. The *Adagiorum Chiliades* have been the common treasure of all scholars, men of wit, journalists, writers, polygraphs. The greater part of the original ideas which the moderns have made valuable belong to this general stock; and more than one brilliant page, whose freshness and moderate vivacity you have admired, has no other origin than this fine collection, in which the author was not contented to heap up ancient learning, but has used complaisance and foresight to the point of facilitating the researches of scholars, and even of entering them their work all performed."

I regard this opinion as being as exact as well expressed; and I will add nothing more here, unless it may be the wish, which I have formed more than once, of seeing the press of our time reproduce, in a commodious and portable form, a book which I consider indispensable to every well-completed library. An attentive revision of the *Adagia* by Erasmus, and some short notes, would suffice to make the work thoroughly suited to the present state of learning. I am even astonished, I confess, that Germany, so much less oblivious than we are of the labors of her forefathers, has not yet thought of giving to modern libraries a new edition of the *Adagia*. This would

be, in my opinion, a real service rendered to the science of philology and to the history of civilization.

As Erasmus, in this book, as well as in the greater part of his numerous writings, has not failed, I do not say to seize, but to create the occasion of expressing his ideas upon politics, upon religious institutions, in a word, upon every thing that touches the organization of society, it cannot appear improper to say a few words here of the part Erasmus thought it necessary to take in the agitations of his time.

Erasmus, strengthened by sound theological studies, endowed with a mind keen as it was broad, with a judgment as sure as profound, but dominated by a too strong tendency for satire—Erasmus, by his knowledge and by his good natural sense, belonged to that moderate class, so rare and so seldom listened to in revolutions, who prefer peace before every thing, and who wish to wait for the best and most desirable time for reforms, rather than to compromise them in the present and in the future by passion and violence. This, it seems to me, was the foundation of the thought of Erasmus; but did he perhaps always know how or wish to keep himself thus strictly within the limits of a wise reserve? Why, if he disapproved the bold rage of Luther, and the revolutionary violence of this implacable reformer, why did he show himself so hostile to those in authority? why did he pursue, with his perpetual sarcasms, the princes, the bishops, the priests, and especially the monks? Odious to Luther and to all those who had taken part for an absolute reform, Erasmus began to render himself suspected and then odious to the party of the Catholic Church also; while his apparent moderation passed with both sides for connivance, or at least for weakness. In these periods of troubles and violence, it is difficult, I know, to maintain a perfect neutrality between the good and the

evil, because the good and the evil are perhaps equally divided between the opposing parties; but even the most vulgar prudence, in such a case, advises either silence or at least great reserve in the use of the means of publicity. Erasmus seems to me to have wanted this reserve; for it was in no way necessary, in my opinion, to introduce in a work purely of erudition, a quantity of theological and political digressions, foreign to the matter of the book, and which, by their position even, were much less like serious and profound treatises than like pamphlets, the usual expression of the passions or the irritation of the moment. I would, therefore, have preferred, for the glory of Erasmus himself, that he had remained exclusively a philologist in his works of erudition, as he knew how to show himself a theologian in his works of theology.

Despite this judgment, however, which touches more the form than the matter of the writings of Erasmus, I in no wise intend to condemn all the opinions of this illustrious scholar; on the contrary, I think that he held a sufficiently exact view of the dominating opinions of the period in which he lived, and that his works deserve to be read with attention by any one who might wish to form an exact idea of the condition of the minds of men during the sixteenth century. Only, it is necessary to say that, despite all the knowledge, all the breadth, and all the sagacity of his mind, Erasmus had not that firmness of judgment and that force of character which alone is able to maintain itself above and beyond all passion. The life of Erasmus deserves to be studied as well as his writings; in consequence, I will indicate here the principal works devoted to the biography of this illustrious philologist:

ERASMI VITA, PARTIM AB IPSOMET ERASMO, PARTIM AB AMICIS DESCRIPTA; ACCEDUNT EPISTOLÆ illustres. Lugduni Batavorum, 1642 or 1649, small 12mo.

SAM. KNIGHT'S LIFE OF ERASMUS. London, 1726, 8vo.

VIE D'ERASME, dans laquelle on trouvera l'histoire de plusieurs hommes célèbres avec lesquels il a été en liaison, l'analyse critique de ses ouvrages et l'examen impartial de ses sentimens en matière de religion, par M. DE BURIGNY. Paris, De Bure, 1757, 12mo, 2 vols.

LIFE OF ERASMUS, by J. JORTIN. London, 1758, 4to, 2 vols.; and 1808, 3 vols. 8vo.

CH. BUTLER'S ERASMUS. London, 1825, 8vo.

Neither of these works is completely satisfactory, although they can all be consulted with advantage. It is principally in the writings of Erasmus himself, in his curious prefaces and in his voluminous correspondence, that we must seek the history of the life and opinions of this celebrated man. I will also mention the above-quoted article in the *Edinburgh Review*, translated in French and printed in the *Revue Britannique* for February, 1836. Nowhere, perhaps, has Erasmus been better or more fully appreciated. Some ingenious considerations upon the *Character of Erasmus* may be found in a *Notice littéraire* by Nisard, which, after being printed in *Revue des Deux-Mondes*, is placed at head of a new translation of the *Eloge de la Folie*, which makes part of the *Bibliothèque d'Elite*, published by M. Gosselin, Libraire, Paris, 1842, 12mo.

In addition to the works quoted by Dupleffis, we may add the following, for those interested in studying the life and time of Erasmus, as the representative of the revival of learning:

NAUSEA (FRIDERICUS). *Oratio Funeris Desid. Erasmi*. Paris, 1537, 8vo.

CALCKZCUTER (BARTHOLOMÆUS). *Oratio de Erasmo Roterodamensi*. Wittem., 1557, 8vo.

MERULA (PAUL). *Vita Des. Erasmi ex*

ipſus manu fideliter representata. Lugd.-Bat., 1607, 4to.

LA BIZARDIERE (MICHEL DAVID.) *Histoire d'Erasme, sa Vie, ses Mœurs, sa Mort, et sa Religion.* Paris, 1721, 12mo.

GAUDIN (JOHANN). *Leben des Erasmus von Rotterdam.* Zürich, 1789, 8vo.

HESS (SALOMON). *Erasmus von Rotterdam, nach seinem Leben und seinen Schriften.* Zürich, 1790, 2 vols. 8vo.

WAGNER (GOTTLIEB HEINRICH ADOLPH). *Leben des Desiderius Erasmus.* Leipzig, 1802, 8vo.

MUELLER (ADOLPH). *Leben des Erasmus von Rotterdam.* Hamburg, 1828, 8vo.

GAYE (JOHANNES). *Disquisitionis de Vita Erasmi Specimen.* Kilon, 1829, 4to.

ECK (CAREL FRÄNSEN VAN). *Oratio de Des. Erasmi in Doctrinam Moralem Meritis.* Davent., 1831, 8vo.

MARSOLIER (JACQUES). *Apologie, ou Justification d'Erasme.* 12mo.

VIEILH (P. GABRIEL DE TOULON). *Critique de l'Apologie d'Erasme de l'Abbé Marsollier.* Paris, 1719, 12mo.

Miscellaneous Items.

A Drinking-Song in Honor of Franklin.

In the *Mémoires de l'Abbé Morellet, de l'Académie Française, sur le dix-huitième Siècle et sur la Révolution*, etc., 8vo, Paris, 1821, is the following song, composed by the Abbé Morellet, for a festive occasion, and which gives a very pleasant picture of FRANKLIN as a dinner-companion.

We translate some introductory remarks from chapter xv. vol. i., in which the song occurs:

"I published, in 1786, the translation of the *Notes on Virginia*, by M. Jefferson, Minister of the United States to France, who had in this position succeeded to Benjamin Franklin, and who has since been

secretary of state in his own country, and President of Congress.

"It is a useful book for a knowledge of that country—an interesting work, varied, enriched with philosophical observations, full of justice and reason. This somewhat important work became, as did almost all my works, the prey of the booksellers: a volume in octavo, of more than four hundred pages, was entirely lost for me.*

"About this time a great loss occurred to our society at Auteuil, in the departure of Franklin, who returned to America. He lived at Passy, and the communication was easy between Passy and Auteuil. We were in the habit of dining at his house once a week—Madame Helvetius, Cabanis, and the Abbé de la Roche, his two guests, and myself, who often accompanied them. He also came very frequently to dine at Auteuil, and our reunions were very gay.

"It was for one of these dinners, I forget upon which anniversary of his birthday, or of American liberty, that I wrote the following song:

AIR—*Camarades, lampons.*

QUE l'histoire sur l'airain
Grave le nom de Franklin,
Pour moi, je veux à sa gloire
Faire une chanson à boire;

Le verre en main,
Chantons notre Benjamin.

En politique il est grand;
A table joyeux et franc;
Tout en fondant un empire
Vous le voyez boire et rire;

Grave et badin,
Tel est notre Benjamin.

* Jefferson, in his correspondence, speaks in the severest terms of this work, as a job done by a bookseller's hack, in a slovenly way. He was wrong in this opinion, as in most others where his vanity obscured his judgment. The work was timely and very well done, and should not be overlooked in any bibliographical study of the influence of American literature in hastening the first French Revolution.

Comme un aigle audacieux,
Il a volé jusqu'aux cieux,
Et dérobé le tonnerre
Dont ils effrayaient la terre,
Heureux larcin
De l'habile Benjamin.

L'Américain indompté
Recouvre sa liberté;
Et ce généreux ouvrage
Autre exploit de notre sage,
Est mis à fin
Par Louis et Benjamin.

On ne combattit jamais,
Pour de plus grands intérêts;
Ils veulent l'indépendance
Pour boire des vins de France,
C'est là le fin
Du projet de Benjamin.

Le Congrès a déclaré
Qu'ils boiraient notre claret,
Et c'est pour notre champagne
Qu'ils se sont mis en campagne,
De longue main
Préparés par Benjamin.

L'Anglais sans humanité,
Voulait les réduire au thé;
Il leur vendait du vin trouble
Qu'il leur faisait payer double,
Au grand chagrin
De leur frère Benjamin.

Si vous voyez nos héros
Braver l'Anglais et les flots,
C'est pour faire à l'Amérique
Boire du vin catholique,
Vin clair et fin
Comme l'aime Benjamin.

Ce n'est point mon sentiment
Qu'on fasse un débarquement:
Que faire de l'Angleterre?
On n'y boit que de la bière,
Fâcheux destin
Au dire de Benjamin.

Ces Anglais sont grands esprits,
Profonds dans tous leurs écrits,
Ils savent ce que l'air pèse;
Mais si leur cave est mauvaise,
Ils sont en vain
Savans comme Benjamin.

On les voit assez souvent
Se tuer de leur vivant;

Qu'y feront les moralistes,
Si les pauvres gens sont tristes
Faute de vin
Comme le croit Benjamin?

Puissions-nous dompter sur mer
Ce peuple jaloux et fier!
Mais après notre victoire,
Nous leur apprendrons à boire,
A verre plein
La Santé de Benjamin."

The Abbé continues thus, after speaking of Franklin's love of Scottish airs: "He sometimes accompanied me in singing these airs upon the *harmonica*, an instrument, as is known, of his own invention.

"His company was delightful, a perfect good nature, a simplicity of manners, a straightforwardness of character which made itself felt in the smallest matters; an extreme indulgence, and, above all, a sweet serenity which easily became gayety; such was the society of this great man, who had added his country to the number of independent states, and made one of the most important discoveries of the age.

"He spoke but seldom continuously, except when telling stories, a talent in which he excelled, and which he loved a great deal in others. His stories had always a philosophic aim. Many were in the form of apologues, which he himself had invented, and he applied with infinite justice those he had not made.

"In my manuscript *Ana*, prepared according to Locke's method, in two volumes octavo, I have preserved many of these stories and a great number of anecdotes concerning Franklin. I sent many of these to the *Moniteur* during the first months of 1790."

The Abbé Morellet may have sent many of these anecdotes to the *Moniteur*, but they were never printed there. An examination of the files for 1790 and 1791 will show that only six or eight stories concerning Franklin, none of which are either of

portance, were printed
 mcs of *Ant*, no trace
 dialogue of the Abbé's
 very probable that
 and may be yet
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 after being
 ing his edi-
 in printing
 years.

of Shakespeare's immeasurable riches, variety, and comprehension, is to ascertain, with as much precision as possible, *what were the actual words he wrote*. Upon this the other considerations just adverted to must, in a great degree, depend: and this naturally leads to the inquiry, *When and in what manner were his plays first made public through the press?*

Shakespeare began to write for the stage, it would appear, about the period 1590-1595. Up to the time of his death, in 1616, of the thirty-seven plays considered to be, wholly or in part, indisputably his, only eighteen, all separately and in quarto form, were issued from the printing-office. In 1622, one more play in quarto appeared; and, in 1623, his fellow-players, Heminge and Condell, produced the first folio edition, comprising all his plays, with the exception of *Pericles*, complete in one volume. These texts are the only authorities we possess for the words of Shakespeare; and, hurriedly and negligently as they were prepared to appear, deformed as they are by typographical and other imperfections, it is to these copies that every reader desirous of fully understanding this transcendent author must first turn in his days and nights.

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With the increasing popularity of Shakespeare's writings, these indispensable editions have, however, unfortunately become extremely rare—so much so, that a single quarto play has been estimated at the value of £350, and the finest copy of the First Folio known would probably fetch £1,000. Many attempts, indeed, have been made to reproduce them in an accurate but cheaper form. So far back as 1766, George Steevens, the able and erudite commentator on our great dramatist, reprinted twenty of the quarto plays; and, in 1807, a complete reprint of the First Folio was published by Verner and Hood. In later years, several of the quarto plays have again been reprinted; and at the present day another reprint of the First Folio, though on a diminished scale, is in course of publication. But, commendable as these reproductions undoubtedly are, they yet fall short of the requirements of the age. Experience has shown that no amount of cost and care can insure unerring accuracy in the reprint of a large book. Steevens's twenty quartos are studded with typographical mistakes; in the 1807 reprint of the First Folio, Upcott, the librarian of the London Institution, detected not less than 368 misprints; and in the preface to the reduced reprint of the same Folio just mentioned the publisher bespeaks indulgence for errors which he appears to know are inseparable from his undertaking.

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To obviate this fatal defect, and yet to meet the ever-growing demand for Shakespeare's early texts, the costly and painful process of tracing every page has latterly been adopted in the case of a few of the quarto plays, and with some success. Even this plan, however, though much less liable to error than reprinting, is by no means infallible. The only possible security against mistake appears to be *photography*. By the help of this invaluable agent, and an ingenious process of transferring the subject from the collodion negative to zinc or stone, it is practicable, as is shown in the wonderful fac-simile of *Domesday-Book*, to obtain copies of any manuscript, or printed book, so closely resembling the original as almost to defy distinction.

Profiting by the success of this great experiment, Messrs. Day & Son have undertaken the costly and responsible task of reproducing, in exact fac-simile, all the earliest authentic texts of Shakespeare's works.

The most important by far of these treasures is, of course, the *FIRST FOLIO*, printed in 1623. This inestimable volume, consisting of about 950 pages, is the only authority for nearly one-half of Shakespeare's dramatic works, and a fundamental one, also, for the text of the remainder. To this edition, solely, we are indebted for the preservation, among other plays, of *Macbeth*, *Cymbeline*, *Antony and Cleopatra*, *Coriolanus*, *Julius Cæsar*, *Timon of Athens*, *King John*, *The Tempest*, *Twelfth Night*, *The Winter's Tale*, and *As You Like It*!!! The *First Folio*, then, will take precedence in publication of all the rest; and the arrangements made for its production are such, it is believed, as will inspire the fullest confidence in the result. The photographic department of the work will be carried out by Messrs. Ryder, Preston, & Co., formerly of Her Majesty's Ordnance Survey-Office; the printing will call into operation the almost unlimited resources of Messrs. Day and Son's vast establishment; and the editorship and general conduct of the fac-similes will be under the personal supervision of Mr. H. Staunton, whose services have been expressly secured for the undertaking.

Such a reproduction, published at a price which renders it attainable by hundreds of Shakespeare students, will be valuable not only from its high literary interest, but as forming perhaps the most suitable memorial of the approaching ter-centenary celebration of the poet's birth.

TERMS OF THE REPUBLICATION OF THE FIRST FOLIO.—The work will be issued in sixteen monthly parts: each part will contain about sixty pages, printed on toned paper, in a wrapper, for 10s. 6d.;

or the work may be ordered (to be delivered when completed), appropriately bound, price £8 8s.—*The Bookseller* (London).

Elizabeth's Oath of Feitester.

ROBERT DUDLEY, Earl of Leicester, died September 4, 1588. It had been suspected that he died of poison, and that his lady served him as he is said to have served others; but a passage in Drummond's *Conversations* goes far to prove that it was unintentional: "The Earl of Leicester gave a bottle of liquor to his lady, which he willed her to use in any faintness; which she, after his return from Court, not knowing it was poison, gave him, and so he died." In the *Hawthornden MSS.* is the following Epitaph "of the Earle of Leicester," probably communicated to Drummond by Ben Jonson:

"Here lies a valiant warrior,
Who never drew a sword;
Here lies a noble courtier,
Who never kept his word;
Here lies the Earle of Leicester,
Who govern'd the Estates;
Whom the earth could never living love,
And the just heaven now hates."

Messrs. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dainty Devises*. The text of this edition is taken from the reprint of 1810, edited by Sir EDGEWORTH BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at \$2.00 each;
100 on large paper, at \$4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to \$2.50 for the small-paper copies, and \$5.00 for the large-paper copies.

Messrs. PHILES & Co. propose to make this reprint of *The Paradise of Dainty Devises* the first volume of a series of reprints of scarce collections of OLD ENGLISH POETRY. The next volume in the series will be "*England's Wellcon.*"

The Philobiblion A MONTHLY BIBLIOGRAPHICAL Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious,
and Valuable Old Books.

VOL. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.
MDCCCLXIII

Contents of Number XXX.

	PAGE
I. ESPADON SATYRIQUE, PAR LE SR. DESTERNOD	217
II. THOMAS BASTARD'S CHRESTOLEROS	221
III. ESSAY UPON THE PERIOD AT WHICH PRINTERS INTRODUCED THE USE OF THE CONSONANTS J AND V	224
IV. LATIN FACETIÆ (1561-1737)	227
V. IRENÆI CARPENTARII ERUDITORUM CÆLIBUM CENTURIA SINGULARIS	233
VI. MISCELLANEOUS ITEMS: Kepler and the Talmud.—Paradise of Dayntic Devices.	236
VII. CATALOGUE.	

October, 1863.]

The Philobiblion.

[Number 22.

L'ESPADON SATYRIQUE.

PAR LE SR. DESTERNOD.

REVU ET AUGMENTÉ DE NOUVEAU.

[A wood-cut of a Satyr, brandishing a drawn sword
with both hands.]

A LYON,

PAR JEAN L'AVTRET, MARCHAND LIBRAIRE,

En rue Mercière.

M. DC. XXVI.

Avec privilège.

[12mo, pp. 152.]

OF the various works belonging to the class of satire, and anterior to the reign of Louis XIV., the *Espadon* is one of the most curious, and the one which is written with the most sprightliness and vigor. It is best to submit beforehand to all the objections which can be made against it. It is almost always gross; it outrages decency almost as boldly as the writers of Latin epigrams; it drags the victims against whom it directs its blows, through the mud of the filthiest ditches. But, on the other hand, it cannot be denied that it contains a spirit of genuine Gallic wit, and a vigorous hatred of all the wrongheadedness of the times. It strikes forcibly, but justly. It often displays a genuine originality of ideas, numerous instances of which it would not

be difficult to quote. To conclude from the freedom of the conduct of animals, that they have more reason than ourselves, is an idea which Rabelais would not have disavowed; and, of all the oaths which the facetious erudition of one of the editors* of *Master François* has collected, no one can equal the oath made by the horn of the worst deceived husband in Paris!

It must be confessed that the reader is but slightly respected in the satires we are speaking of; but even while condemning this license, it will be well to indicate some extenuating circumstances. During the latter portion of the reign of Henry IV., and during that of Louis XIII., poetry and facetious literature expressed themselves with a crude energy, which very slightly scandalized the public. This liberty became greatly less as society became more polished, and yet remains of it can still be seen even a half-century after the appearance of the *Espadon*, in writers of the first rank. In the first editions of the *Art Poétique*, Boileau, to make a rhyme with *sel*, employed a word which cannot be written now.†

Do we not also find in Molière expres-

* M. de l'Aulnaye.

† Boileau in this only imitated Corneille, who, in 1637, had used the same forcible expression in some verses against Scudéry. It is said that Doctor Arnauld influenced Boileau to modify the original text. The change has been regretted by the editors of his works. See the edition of M. Berriat Saint-Prix (tom. ii. p. 208).

sions which shock the prudery of our modern times?

But this is a question which it is useless to examine here: let us take the *Espadon* for what it is, since it was published with the privilege of the civil governor of Lyons, a worthy magistrate who saw nothing reprehensible in the work submitted to his censorship, and let us give our attention to its author.

With the exception of the first edition, the others designate him under the name of DESTERNOD (it should be written *d'Esternod*). Is this name, Claude d'Esternod, that of the real author of the *Satires*, or is it a pseudonym? This question has given rise to grave disputes. The oracle of bibliographers, M. J.-Ch. Brunet, has touched upon it in his *Manuel du Libraire*. We cannot do better than refer the reader to the article *Desternod*, of the fifth edition. There did exist a Claude d'Esternod, the author of some small books, which are generally forgotten, published in 1614 and 1615; but it is not absolutely proved that he was the author of the *Espadon Satyrique*; and, according to various authorities, the real author was François Pavie de Fourquevaux. The title *Seigneur de Franchère*, found upon the title-pages of the ancient editions, is explained by an anagram: François Pavie thus concealed the name of his estate of Refranche.* Let us also notice that Charles Nodier (*Description d'une Folie Collection de Livres*, 1844, p. 221) has no doubt but that the *Espadon* should be attributed to Claude d'Esternod. Regnier addressed to Fourquevaux a copy of verses, which various editors have classed among his *Satires*, but which M. Viollet Le Duc has classed among his *Epigrammes*:

Puisque le jugement nous croît par le dommage,
Il est temps, Fourquevaux, que je devienne sage.

* Did the estate of Refranche belong to Fourquevaux or to D'Esternod, as M. Ed. Fournier believes? This point should be examined.

This composition is, besides, worthy of being offered to the author of the *Espadon Satyrique*, and, as is remarked by the writer we have mentioned, "It would be as difficult to excuse Regnier for the choice of his subject as for the manner in which he has treated it."

Broffette, in his notes upon Regnier, has declared himself the partisan of the opinion which attributes the *Espadon* to Fourquevaux—an opinion which the Abbé Goujet has shared, without examination, in his incomplete *Bibliothèque Française* (c. xiv. p. 209), and which was sustained by M. Pavie, the last descendant of the baron, in a letter addressed to the Abbé Mercier de Saint-Léger, and which is quoted in the *Manuel*:

"Thus, as has observed M. Ed. Fournier, in one of the notes to the reprint of the *Cuquets de l'Accouchée*, in the *Bibliothèque Elzévirienne*, in spite of the first edition signed with the supposititious name of Franchère, it has been supposed that the name of Desternod, which is signed to the second edition, is also unreal, and only a new pseudonym." Nevertheless, D'Esternod, born at Salins, in 1590, who was a soldier for a long time, then the Governor of Ornans, was any thing but a myth, as is shown by the article which M. Weiss has given to him in the *Biographie Universelle*.

It is to this provincial, who, having made a trip to Paris in his youth, and there become acquainted with the unscrupulous rhymers, such as Berthelot, Motin, and their friends, that the *Biographie Générale* (t. xvi. p. 476) attributes the *Espadon*.

De Fourquevaux, born about 1561, was thirty years before Claude d'Esternod, and this seems to be a further reason for not attributing the *Espadon* to him, since the liberty of the book, which was perhaps excusable from the pen of a young man, seems hardly possible in a man who held impor-

tant offices at court, was the father of several children, and who died in 1611, eight years before these satires were published.

At least seven old editions are known of the *Espadon*. They are all extremely rare, and fine copies sell at high prices. We give a list of them :

Lyons.—*Jean l'Autret*, 1619, 12mo.
Solar's copy sold in 1860 for 106 francs.

Rouen.—1619, 12mo.

Lyons.—*Jean l'Autret*, 1621, 12mo.

Lyons.—1626.

Rouen.—*David Ferrand*, 1626.

Rouen.—Without date.

Cologne.—*Jean d'Escrimerie*, 1680.

This edition, printed in Holland, is well executed; it is classed by amateurs in the Elzevir series. It does not appear, however, that it came from the press of these celebrated printers; and M. Pieters, of Ghent, who had not mentioned it in the first edition of his *Annales de l'Imprimerie des Elzevir*, has given it only two lines in his second, as printed in Holland, but not by the Elzevirs. Daniel Elzevir printed, in 1680, many volumes to which he did not place his name, but this was not one of them.

Solar's copy of this edition, in red morocco, sold for 210 francs.

Amsterdam.—*A. Matjens*, 1721, 12mo.

Despite the indication of the title, this edition was printed somewhere in France, and is very incorrect. The title has been changed: for the word *Espadon*, has been substituted—*Satyres amoureuses et galantes, sur l'ambition de certains courtisans, nouveaux venus et gens de fortune; par le Sieur B.*

L'Espadon Satirique, par le Sieur d'Esternod. Reimpression faite sur l'édition de Lyon, 1626, collationnée et complétée sur les autres éditions du même ouvrage, et augmentée d'un avant-propos. Bruxelles,

VOL. II.—D

imprimerie de A. Mertens et Fils. 1863. 12mo.

This edition was printed for a publisher of Paris, in an issue of only one hundred copies, numbered.

It would be superfluous to dilate upon the differences in the various editions of the *Espadon*. The *Satyre du Temps, à Théophile*, a piece signed with the name of Bezançon, after having appeared in the edition of 1621, was left out of the others, and is restored in the last. It was also printed by M. Edouard Tricotel, in the *Bulletin du Bibliophile* for 1860, and in his *Variétés Bibliographiques*, Paris, 1863.

The Dutch editor of 1680 cut out the sixth satire, which dealt with a Capucin, named Guénar, who, throwing his gown to the dogs, fled to Geneva.* He replaced this piece by an *Ode satyrique d'un amoureux à sa maîtresse*, which had already appeared in the edition of 1626. In this he was followed by the editor of 1721.

M. Brunet has shown, in the *Manuel*, that the first satire of the *Espadon* has also appeared under the modified title, *Le Tableau des ambitieux de la Cour, nouvellement tracé du pinceau de la vérité, par Majstre Guillaume, à son retour de l'autre*

* This circumstance furnished Nodier with a proof that the *Espadon* should be attributed to Claude d'Esternod. The apostate Capucin was at Dole, and his escapade made a great noise in Franche-Comté. "It is easy enough to suppose that this event occupied the muse of Claude, who was living at the time at Salins, and who, though a bad member of society, was none the less a very good Catholic, two things easily reconcilable at the time. By what accident could an anecdote, the knowledge of which had extended beyond the walls of only two or three cities of Franche-Comté, have inspired verses in Fourquevaux, who was at Toulouse, and who had passed the greater part of his life away from Europe? How could François de Fourquevaux, of Toulouse, have written against the monk Constance Guénar, of Dole, concerning Guénar's apostacy? François de Fourquevaux was dead."

monde, 1622, small 8vo. In order to conceal this fraud, the first four verses and the last four were changed. M. Edouard Fournier has reproduced and annotated this piece in the curious collection which he has published under the title, *Variétés Historiques et Littéraires*, Paris, 1854, and following years (t. iv. pp. 33-46).

A passage in the *Caquets de l'Accouchée*, which mentions an "extract or transcript of the *Espadon*, word for word," affords grounds for believing that the *satire* in question was the object of a double counterfeited.

We cannot undertake to show all that the *Espadon Satyrique* contains that is curious for the study of the manners and language of the times; a work of its kind does not require a serious commentary: but we will say that it shows a profound knowledge of the facetious personages of the period, such as Gautier-Garguille, whose songs were not, however, printed until thirteen years after the publication of the *Espadon*; * Master Mouche, whom we find also in the *Ballet des Quolibets, dansé au Louvre par Monseigneur, Frère du Roi*, 1627; † the Queen Gillette, the object of many facetiæ, among which we recall the *Description de la Superbe Entrée faite à la Royné Gillette, passant à Venise*, 1614. ‡ An atten-

tive reader needs only a reference to the passage, which is an imitation of the language of the scholar of Limoges who meets Pantagruel, and who "contrefaisoyt le langage François."

The best, and certainly the most cautious, extracts we can give of the *Espadon*, is the table of contents. After the dedicatory verses, follows—

- SATYRE 1.—L'Ambition de certains Courtisans nouveaux Venus.
 " 2.—Le Paranymphe de la Vieille qui fit un Bon Office.
 " 3.—L'anti Mariage d'un Cousin et d'une Cousine de Paris.
 " 4.—L'Importunité, à une Demoiselle.
 " 5.—Le Juif Errant.
 " 6.—La Mort d'un Perroquet que le chat mangea.
 " 7.—Le Meprise d'une Jeune Fille du Languedoc.
 " 8.—La Chaude-pisse.
 " 9.—Le Soufflet qui enfla la Joue.
 " 10.—Le Divorce du Mariage.
 " 11.—L'Ambition d'une Fille exempte de tous Merites.
 " 12.—La Belle Magdelaine.
 " 13.—D'un Petit Advocat Ignorant se disant mon corival.
 " 14.—A la Quincaillerie qui n'estoit ni riche ni noble et faisoit la Demoiselle.
 " 15.—L'Hypocrisie d'une Femme qui feignoit d'estre devote et qui fut trouvée putain.
 " 16.—Contre l'Apostat Léandre, autre-dit Constance Guénar.
 Satyre du Temps. A Théophile.
 Ode Satyrique d'un Amoureux à sa Maistresse.

* We are not occupied here with this personage; we will only cite his name as being reproduced in an original and unexpected way in a work of Delaurens, the author of the *Chandelle d'Arras* and *Compere Mathieu*. The question is concerning the two old men who wished to outrage the chaste Susannah: "The oldest of these fellows was called Gautier; he was 99 years, 9 months, 28 days, 23 hours, 49 minutes, and 54 seconds old. The younger, Garguille, was at most 98 years, 11 months, 25 days, 19 hours, 55 minutes, and 38 seconds old."

† Concerning this strange production, consult the *Catalogue de la Bibliothèque Dramatique de M. de Saligne*, No. 3265.

‡ Some details concerning this pamphlet, which

is not very piquant, can be found in the *Bulletin du Bibliophile* for 1844. Among the imaginary books may be classed a *Histoire de la Reine Gillette*, dedicated to M. de Biron, and cited in the *Inventaire de Maître Guillaume, Aventures du Baron de Farnesle* (edition of 1729, p. 331); but another book, having the same title, and directed against Mme. de Pierine, was circulated about the court in 1644. (See the notice by M. Livet upon Mme. de Fiesque, in the *Revue Européenne* for July, 1859, p. 549.)

Thomas Bastard's Chrestoleros.

CHRESTOLEROS.

SEVEN BOOKES OF EPIGRAMES

WRITTEN BY T. B.

Hunc nouere modum nostri seruare libelli
Parcere personis : dicere de vitiis.

Imprinted at London by Richard Braddocke for J. B. and are to be sold at her shop in Paules Church-yard at the signe of the Bible. 1598. (Sm. 8vo, pp. 190.)

It was toward the close of the reign of Queen Elizabeth, or at the beginning of that of James I., that the epigram, in its familiar and satirical style, became so great favorite with our English writers, though had been previously in use by Heywood and others in the reign of Henry VIII. But a multitude of writers now arose, who, loathing this low and familiar style, are any of them little more than mere dog-rel versifiers; and were it not for the occasional notices, biographical or critical, which they contain of other contemporary writers, and of the manners and customs of the time which we may glean from them, might well be allowed to remain in the obscurity which now attends them. Of this class were John Heath, Henry Parrot, Thomas Bancroft, and others.

And these effusions of Bastard, though not without some celebrity in his day, are perhaps more valuable for their notices of other contemporary literary and eminent characters of his time than for their poetical or epigrammatic merits. It must, however, be borne in mind that the wit and humor of much of the poetry of the period depend upon allusions which are now lost, but which were doubtless relished by the public before whom they were produced. The same remark might even be applied

to Shakespeare; many of his allusions being now apparently irrecoverable. Bastard's epigrams are dedicated, in prose, *To the Right Honourable Sir Charles Blount Knight Lord Mountjoy, and Knight of the most noble order of the Garter*; the dedication concluding with an epigram to the same, signed *Your Honour's most affectionate Seruant Thomas Bastard*. There are several other epigrams addressed to the same noble personage, by whom it appears that he was much patronized.

BASTARD, according to Wood, was a native of Blandford, in Dorsetshire; educated at Winchester, and afterward at New College, Oxford, of which he was made actual Fellow in 1588, and B. A. in 1590; but, having indulged his taste for satire by writing a severe attack upon some of the leading characters in Oxford, "who were guilty of amorous exploits," he lost his fellowship and was expelled from the University. He afterward took orders, but does not appear to have obtained any immediate preferment; and being in poverty, he published his epigrams, with a view of obtaining some pecuniary relief by the sale of the work, but without much success. On the accession of James I. to the English throne, he wrote a complimentary Latin poem to that monarch, which was printed in 1605. This probably brought him into notice, for he was soon after appointed chaplain to the Earl of Suffolk, by whose favor he was made vicar of Beer Regis and rector of Almer, in Dorsetshire; but losing his faculties, or, as Wood says, "being crazed," and falling into a state of poverty and want, he was committed to prison at Dorchester for debt, and dying there, was buried on the 19th of April, 1618, in the churchyard of the parish of All Hallows in that place. He was thrice married, as we learn from an epigram of his own, and was considered to be an excellent classical scholar, and "a quaint preacher."

Lib. 5. Epigr. 21. In Gilloven.

You which haue sorrows hidden bottom sounded,
And felt the ground of teares and bitter moane,
You may conceiue how *Gilloes* heart is wounded,
And iudge of his deepe feeling by your owne:
His toothlesse wife, when she was left for dead,
When graue and all was made, recouered.

Besides the present work, Bastard was a contributor to several other publications, viz., a poem in Coriarte's *Odiombrian Banquet*, 1611; a Latin poem in *Ph. Sydnæi Peplus*, by Alex. Nevill, 1587; a copy of Latin verses *In laudem Annæ Comitissæ Oxoniensis Carmen*, among the Lansdown MSS., No. 104; and is supposed to be the author of the complimentary verses prefixed to Gascoigne's *Whole Woorkes*, 4to, 1575, signed T. B. He likewise wrote, as we have mentioned, a Latin poem of congratulation on the accession of King James I., 4to, 1605, and two volumes of Sermons, 4to, 1615.

Bastard was frequently noticed by his contemporaries; among others, by John Heath, who has an epigram upon him in his *Two Centuries of Epigrams* (London, 1610). There is another in the second book of *Witty Epigrams*, by Sir John Harington, addressed *To Master Bajlard, a minyler, that made a pleasant Book of Englysh Epigrams*, from which we have already quoted, and which is given at length in the *Reslituta* (vol. ii. p. 26), and another in the same collection (No. 84), *To Mayler Bajlard, taxing him of Flattery*. John Davies, of Hereford, addressed an epigram to him of eight-and-thirty lines in his *Scourge of Folly*, 1611. (See *Reslituta*, vol. ii. p. 19.) S. Sheppard also, in his *Poems* (8vo, 1651), took occasion to compliment him, that "amongst us here in England none in our native tongue (some pidlers excepted), save Bastard and Harington, have divulged ought worthy notice. The first of these deserved the laurell, but the last, both crowning and anoynting."

He is likewise alluded to in a very rare work called *The Whipping of the Satire* (8vo, 1601), the author of which is not known. These epigrams are mentioned with commendation in William Goddard's *Majstif Whelp* (4to, n. d.), in the eighty-first satire, and in H. Parrot's *Springes for Woodcocks* (lib. i. epig. 118), and Mere's *Palladis Tamia* (p. 629).

(See Warton's *Hist. Eng. Poet.*, vol. iv. p. 398; Ritton's *Bibliog. Poet.*, p. 126; Wood's *Athen. Oxon.*, vol. ii. p. 227; *Cens. Liter.*, vol. ii. p. 123; Collier's *Poet. Decam.*, vol. i. p. 199, and vol. ii. pp. 108, 120, 254, and his *Bridgew. Cat.*, p. 24; and Rose's *New Gen. Biog. Diß.*, vol. iii. p. 336.)

Copies of this exceedingly rare work fold in Perry's sale, pt. i. No. 529, for 10l. 10s.; Bindley's, pt. i. No. 450, for 15l. 4s. 6d.; and in the White Knights, pt. i. No. 312, for 17l. 17s.

Collation: Title, A 2; Sig. A, four leaves; B to N 4, in eights.

(CORNER'S *Collectanea Anglo-Poetica*.)

Essay

UPON THE PERIOD AT WHICH PRINTERS INTRODUCED THE USE OF THE CONSONANTS *J* AND *V*.

THE question is, "When did the printers introduce a distinction between *J* and *V* as consonants, and *I* and *U* as vowels?" The Germans, it is true, do not approve this usage. Cellarius, in his *Latin Orthography*,* is strongly against it, as is also the learned and laborious Fabricius.†

Without offending the proprieties of literature, it may be said that these gentlemen show themselves as obstinate in this matter as the English did against the reformation

* *Orthographia Latina ex vetustis Monumentis*. Jenæ, 1710, 8vo.

† Jo. Alb. Fabric. *Epist. ad fin. lib. octav. Ferrarii de Pantomimis et Mimis*, 8vo, 1714. See the extract from this letter, at page 500, of the *Journal des Savans* for May, 1716, the edition in 12mo.

The following, near the end of the book, appears also to allude to some calamity that had happened to him—most probably his expulsion from the University :

Lib. 7. Epigr. 37.

Such was my griefe upon my fatall fall,
That all the world me thought was darke withall,
And yet I was deceiued as I knowe,
For when I proou'de I found it nothing so.
I shew'de the Sunn my lamentable fore,
The Sunne did see and shined as before.
Then to the Moone did I reueale my plight,
She did deminish nothing of her light.
Then to the stars I went and lett them see,
No not a starre would shine the lesse for me.
Go wretched man, thou seest thou art forlorne,
Thou seest the heauens laugh while thou dost mourn.

There is little doubt that these epigrams were published to assist in relieving his present wants, but apparently with not much hope of success, if we may judge from the subjoined epigram :

Lib. 1. Epigr. 21. De Typographo.

The Printer when I askt a little summe
Huckt with me for my booke, and came not nere.
He could my reason or perswasion
Moue him a whit; though al things now were
deere,

Hath my conceipt no helpe to set it forth?

Are all things deere, and is wit nothing worth?

He alludes to this subject again in

Lib. 6. Epig. 28 ad Lectorem.

Reader thou think'st that Epigrams be rife,
Because by hundreds they are flocking here.
I reade an hundred pamphlets; for my life
Could I finde matter for two verses there?
Two hundred ballets yeelded me no more,
Beside barraine reading and conference.
Beside whole legends of the rustic store
Of stories and whole volumes voyde of sense.
And yet the Printer thinks that he shall leese,
Which buyes my Epigrams at pence a peece.

There are epigrams in this collection addressed to the following English poets: Sir Philip Sidney, Sir Henry Wotton, John Davies, John Heywood, Richard Eedes, Samuel Daniel, etc. We quote those on Sir Philip Sidney and Daniel:

Lib. 1. Epigr. 11 de Philippo Sidneo.

When nature wrought upon her mould so well,
That nature wondred her owne worke to see,
When art so labourde nature to excell,
And both had spent their excellence in thee.
Willing they gaue the into fortunes hande
Fearing they could not ende what they beganne.

Lib. 6. Epigr. 16 ad Samuelem Danielem.

Daniell, beside the subiect of thy verse,
With thy rich vaine and stile adorned so,
Besides that sweetnes with which I confesse
Thou in thy proper kinde dost ouerflowe.
Me thinks thou steal'st my Epigrams away,
And this small glory for which now I waite.
For reading thee me thinks thus would I say
This hits my vaine, this had bene my conceipt.
But when I come my selfe to doe the like,
Then pardon me, for I am farre to seeke.

There are others also addressed to Queen Elizabeth, Lord Mountjoy his patron, Walter Devereux, Earl of Essex, Archbishop Whitgift, the two Universities, Sir Francis Drake, Sir Francis Walsingham, Dr. John Reynolds, Lord-Keeper Egerton, Thomas Strangeways, Esq., etc., etc. There is a curious epigram (lib. iii. epigr. 17) *On Bankes horse*; and the following on another celebrated character of the day, Tarlton the jester:

Lib. 6. Epigr. 39 De Richardo Thartono.

Who taught me pleasant follies, can you tell?

I was not taught and yet I did excell.

'Tis hard to learn without a president,

'Tis harder still to make folly excellent.

I sawe, yet had no light to guide mine eyes,

I was extol'd for that which all despise.

As examples more particularly of the author's satirical wit and humor, the reader may be pleased with the two epigrams annexed:

Lib. 5. Epigr. 4. In Getam.

Getæ from wooll and weauing first beganne,
Swelling and swelling to a gentleman.
When he was gentleman and bravely dight
He left not swelling till he was a knight.
At last (forgetting what he was at first),
He swole to be a Lord:—and then he burst.

authority for the introduction of our new consonants. For instance, he wishes that *jugés* should be written *juyés*, and *beaucoup* for *beaucoup*.* These two words will suffice to give an idea of the rest of his orthography.

It is, therefore, to the *Latin Grammar* of Ramus that we must have recourse in order to find the first traces of these consonants.† I have only the third edition of this book, printed in 1560, octavo, by Vechel; and, as the privilege is dated June 11, 1557, the work must have appeared during the course of the year, and consequently by it we can give the real date to our new consonants: the book contains them all correctly in their places. The J and V are there exactly distinguished from the I and U. The *Latin Arithmetic* of the same author, printed in 1555, quarto, by Vechel, has not this improvement. The system of Ramus had not yet been formed; the book is entirely in the old style of the printers.

Ramus has not founded this distinction upon a vague and unreasonable imagination; he goes far back to seek a title of nobility for it, and carries it even to the distinction of *Jod* and *Vau* in the Hebrew language.‡ This principle is repeated in his French Grammar. He adds that "he has placed *Vau* according to the authority of Varro§ and our printers."

* This second example is taken from the second edition of the Grammar, p. 57.

† The Greek Grammar, printed in 1562, 8vo, by Vechel, distinguishes these consonants.

‡ See *Gram. Lat.*, p. 9, and *Gram. Franc.*, pp. 19 and 24.

§ The pronunciation of the consonant V, in use among the Romans, according to Ramus. Geoffroi de Tory, a skilful printer of Bourges, on leaf 41 of his *Champsfleury*, printed in 1529, quotes a Latin epitaph made in 1007, by which he proves that the ancient Latins used F to express the consonant V: so that they wrote *Folfo* and *Fifo* for *Volvo* and *Vivo*. See Maittaire, Lib. ii. *Annal. Typog.*, p. 555, he has inserted the ancient epi-

In order to comprehend the sense of these last words, I have consulted chapter iii. of the second edition of his French Grammar.* It is there that Ramus develops his secret: he tells us that his printer had used these consonants J and V in the impression of his Latin books. This scholar required this of him, as he had required a wholly irregular system of orthography in the impression of his French books. I have furnished two examples, which will suffice for the curious: two Greek letters, *ω* and *ου*, employed in the word *beaucoup*, prove as fully the irregularity of the style of orthography of Ramus, as the complaisance of Vechel.

I have also noticed that this printer has not made any use of these *Ramusian* consonants in the other books which he gave to the public. It is curious that after the death of Ramus, who was killed in 1572, the heirs of Vechel always displayed the same complaisance. They showed it in the *Animaadversiones Joannis Piscatoris Argentini in Dialecticam Rami*, and in *Guill. Tempelli Philos. Cantabrig. Epistola de Dialectica Rami ad Joan. Piscatorem*. These two books appeared in 1582, in octavo. I could cite others of Ramus which have been printed by the heirs of Vechel, in which appears the orthography of these new consonants. The author, after his death, enjoyed his privilege and new discoveries, and they respected his memory in this matter. But they remembered that this privilege had limits, and was only for the works of Ramus.

Gilles Beys is the first who made a commencement; he broke the barriers; he saw the usefulness of these *Ramusian* consonants, and employed them in the edition which he issued in 1584 of the *Commentaire de Minos sur les Epitres d'Horace*. He has

taph. See also *Pauli Manutii Orthographia*, page 55.
* Page 26.

sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."—(*Joshua* x. 12, 13.)

"One generation passeth away, and another generation cometh: but the earth abideth forever."—(*Eccles.* i. 4.)

"In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it."—(*Psalms* xix. 4, 5.)

"Who laid the foundations of the earth, that it should not be removed forever."—(*Psa.* civ. 5.)*

It is perfectly plain that in all these passages the motion of the sun and the fixity of the earth are admitted. But since these passages were inspired, to maintain the contrary had an air of heresy; therefore Galileo, having publicly professed the system of Copernicus, received, on the first of March, 1616, the first warning that he should cease teaching such a doctrine. Having paid no attention to this warning, he was forced to appear at Rome before a commission formed of eleven cardinals, and, the 22d of June, 1633, he was condemned to *abjure* the mobility of the earth. This disgraceful decision would not have been taken, if the commission had known and applied this sage maxim of the *Talmud*, of which so frequent use has been made:

"The words of the *Thora* conform themselves to the ordinary language of men."

Note this fact of the Hebrews, as ignorant as they were thirty-three centuries ago.

Kepler, without ever having read the *Talmud*, employs the same maxim—and, singularly enough, in almost the same words—in order to repel the accusation of heresy

* Kepler showed that this magnificent Psalm was modelled upon the Hexameron of Genesis: the verses 2, 3, 6, 20, 26, and 28, correspond to the six successive formations of the first chapter of *Bereſchit*.

which the theologians brought against the Copernican theory. It occurs thus in the introduction of his *Astronomia Nova* (1609), an immortal work, in which he has given the laws that Newton used in the creation of his celestial mechanism, or, following the style of the doctors of the *Talmud*, the construction of the car, comparing the world to a system of wheels, the solid portions of which, united, force the wheels to advance together—a picturesque and just metaphor. This is the text of Kepler:

Jam vero et sacræ literæ, de rebus vulgaribus (in quibus illorum institutum non est homines instruere) loquuntur cum hominibus humano more, ut ab hominibus percipiantur; utuntur iis quæ sunt apud homines in confesso, ad insinuandum alia sublimiora et divina.

"The Sacred Writings, in common affairs (in which it is not their affair to instruct men), speak to men in a human manner, in order that they may be understood by men; they employ the terms commonly in use among them, in order thus to inculcate other more elevated and divine truths."

It is unfortunate that in 1633 the cardinals, judges of Galileo, did not regard what Kepler said in 1609. In effect, God, having created man in his own image—that is to say, having made him an intelligent creature—wished him to use this intelligence for the discovery of the sciences: the object of the Bible, therefore, was not to teach science—its only aim was to instruct us in our duties toward men and God; what must be done in order to please the Creator, and what must be avoided in order not to displease him: this is what must be sought for in the Sacred Writings, and nothing else. The attempts which have been made, doubtless with good intentions, to support sciences upon the Bible, and the Bible upon sciences, are unfortunate attempts, which do harm to both the Bible and Science: it is enough, to read the at-

tempts which have been made to reconcile the first chapter of Genesis with the natural sciences. In attempting to change the object of the Bible, nothing but insuperable obstacles can be encountered. The Bible should perfect the moral man, and Science the intellectual man; each has its vocation.*

Let us return to Kepler, who continues thus:

"This is what I have to say concerning the authority of the Sacred Writings; as for the opinions of the *saints*, I will reply by a single word: in theology we must weigh *authorities*, but in philosophy we must weigh *reasons*. Lactantius denies the roundness of the earth; Saint Augustine admits the roundness, but denies the antipodes; the Holy Church admits the smallness of the earth, but denies its motion. But for me the earth is round, there are antipodes, the earth is extremely small and moves in space; for in philosophy the sacred truth should be the preponderant authority."

The celebrated Borelli, who first discovered the law of percussion (*De vi Percussionis*, Bononiæ, 1667), the author of the famous work upon the movement of animals (*De Motu Animalium*, 2 volumes, Romæ, 1681), and who died the 30th of December, 1679, in the greatest poverty, in a convent at Rome, was obliged, when teaching astronomy, to say, *Ita sancta docet Ecclesia, ita credendum*.

M. Lieber, a bookseller, has published an authentic portrait of the immortal astronomer of Würtemberg; in this face the great Creator has displayed a high intelligence, great goodness, and the features of high birth. At the first glance, we see he is a chosen man, distinguished by his thought, by his firmness of character, by his perseverance, the gifts of a creative genius. Kepler, however, spent a part of his life in holding out his hand to his august protectors for the bread his family often wanted: he died struggling against abject poverty.

Albert Girard succumbed under the severe pressure of great want.

* The numerical statements of the Bible hardly ever agree with each other.

Borelli died in an obscure hospital at Rome.

At the age of seventy, Galileo was stigmatized, not by the tortures, but by the agonies and fearful terrors of the Inquisition, that daughter of Hell!

Leibnitz, desired by all the sovereigns of Europe, dying disgraced, was buried in the night, accompanied only by an obscure Jew, his faithful disciple.

In our own days, the inventor of the marine screw, which broke the sceptre of Neptune in the hands of England, died in a hospital on the outskirts of Paris. Where is his statue? That of Madame du Barry stands among the glories of France at Versailles.

Among the high lessons which we owe to the Sacred Writings, the most instructive, in my opinion, is this: "And it repented the Lord that he had made man." (Genesis vi. 6.)

[From the *Bulletin de Bibliographie, d'Histoire et de Biographie Mathématique*, t. vii., 1861.]

MESSRS. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devices*. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

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VOL. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.
MDCCCLXIII.

Contents of Number XXIII.

	PAGE
I. LETTRES DE GUI PATIN	241
II. BRATHWAITE'S STRAPPADO FOR THE DIULL	247
III. BIBLIOGRAPHICAL CURIOSITIES	253
IV. SYLVAE NVPTIALIS LIBRI SEX	256
V. MISCELLANEOUS ITEMS:	259
Livres du Boudoir de la Reine Marie-Antoinette, etc. ; Bibliothèque de la Reine Marie-Antoinette au Petit Trianon, etc.—The Fortsas Catalogue again.—Old Poem on Sir Francis Drake.—Voltaire's Reccipt.—Paradise of Dayntie Devises.	
VI. CATALOGUE.	

November, 1863.]

The Philobiblion.

[Number 23.]

LETTRES DE GUI PATIN.

THOSE readers who are unacquainted with the Letters of GUI PATIN (and there are probably many who are so), will be able to enjoy, in their perusal, one of the greatest and most useful pleasures which reading can afford. Born in 1601, at Houdan, near Beauvais, not far from the birthplace of Calvin, whose genius he admired too greatly, GUI PATIN, almost forgotten as he is now, stands none the less, in the scientific history of France, as a man of letters, as a philosopher and a physician, among the men of the first rank—full of frankness and honesty. He was primarily exceedingly just—very caustic, it is true, and a great railler; but men of this kind are needed. They are created expressly to counterbalance the enormous influence of the countless charlatans in morals, religion, politics, science, and art; and without them the moral and intellectual world would be overwhelmed. Let us add, that the great disorders which prevailed in the public society of his time justifies only too well his Rabelaisian misanthropy. On the other hand, applying to him the wise rule of judging a man by his friends, it is only necessary to name those with whom he was intimate, in order to make his eulogy. Without mentioning the nearest of them all, Gabriel Naudé (who, though more celebrated than he was, was not nearly his equal), Gassendi, the master of Molière; Lamoignon, the

first president; La Mothe le Vayer; Olivier Patru; M. Talon, the *procureur-général*; the fathers Merfenne and Pétau; the learned physicians Charles Spon, Riolan, Falconet, and many other superior men, honored him with their friendship.

The opposite test is not less favorable to him, since he had as enemies only such persons as the two Renaudots, the doctor and the gazetteer; the doctors Guénaud, Courtaut; and especially the first physician to the king, Valot—all of them persons whose knowledge of life destined them rather to pecuniary fortune than to solid reputation; a characteristic in which GUI PATIN did not greatly resemble them. In his indignation against the thieves of Mazarin, he was doubtless too much a partisan of the Fronde, but this was because he believed, with Mathieu Molé, that the object of the Fronde was to bring about reforms which would be useful to the public. It must also be confessed that his aversion for quackery, which made him exclusively in favor of the ancients against the moderns, led him to excesses in his war against the barber-surgeons, and against the use of antimony, bezoar, treacle, the powder of fine pearls, potable gold, and generally against the remedies of occult medicine. Perhaps he should be pardoned for his fury against antimony; the emetic of his day was a cruel dose; but he was decidedly wrong in his opinion of quinine, which he disdainfully called the *quina* of the Jesuits of Rome, and to which he ap-

phied this well-known verté: *Barbarus ipse puer, jone vero nomine pulvis*. After all, we owe him thanks for his hygiene, founded as it was upon moderation; and for his natural and conscientious practice, which, as it consisted principally in *the doctrine of bleeding*, to use his own expression, and in simple purgatives, such as senna, calia, and the syrup of pale roses, must have often cured. His three saints in medicine, after Hippocrates, were Galen, Fernel (who flourished under Francis I.), and Simon Pietre, the worthy rival of the former, under Louis XIII. He said of Fernel, whom he always called the Great, that no prince had ever done as much good in the world as he did, and that he would rather be descended from him than from the emperors of Constantinople.

We cannot but wonder how such vast and profound learning as Gui Patin had acquired in the midst of the most assiduous professional labors, was united with an accurate taste in literature, with a perfect knowledge of the world and the affairs of his time, both political and religious, and with the most biting genius for satire. He not only wrote in French with an ease and vigor which the school of Arnaud, Pascal, and Le Maitre would not have disavowed, but in his Latin chair he could give to the developments of science the charm of oratorical eloquence, so that all the lettered public of Paris, with the illustrious strangers in the city, crowded to his lectures in the Royal College. He lived for a long time happy, but he died too soon, in 1672, of the regret, it is said, which he felt at seeing his second son, the Doctor Charles Patin, his favorite child, banished from France, under the slight pretext that he displayed a certain boldness of thought, mingled with something of indiscretion in public. So active a paternal sensibility does him honor. May the earth rest lightly upon him, and the heavens be propi-

tious to him! His life has been written by Thomas Bernard Bertrand, professor of surgery, in 1724, and who died in 1751. Patin himself has given, in his first letters to Charles Spon, an account of his birth, and of forty-one years of his laborious life. This account is a finished sketch, which his biographers could have used to better advantage than they have; but it is sufficient to read his correspondence, which is a true mirror of his mind and character, in order to know him well.

His letters, filled with facts, with judicious reflections, with learned remembrances and anecdotes, which it seems have been too hastily questioned, are written without any art, and so familiarly, that their author blushed one day when in company the father Ménestrier confessed to him that he had become acquainted with some of them through their mutual friend Falconet, to whom several of them were addressed. Such ease of style is a further merit. Thus we may read all the volumes of his letters, in fine print, without fatigue, and even with a delight and curiosity which does not weary, from the first, dated November, 1642, to the last, dated December, 1671.

After seeking how best to give an idea of this voluminous correspondence, it has seemed that a letter supposed to be written in 1650, and composed of accurate extracts selected from the commencement to the end of the collection, would be better than any other method of analysis; and such a letter is here given, for what it really is—that is, for an imaginary sketch prepared by the master himself, in which only the transitions and the inevitable anachronisms are not by himself. But it will be seen that the anachronisms are of small importance; and as for the transitions, we have been so sparing in making them, following the example of the original author, who hardly ever uses them, that the reader

will pardon us for this pious fraud, for the indulgence he gains by them. Let us say, in ending, that the editions of this valuable collection are all so defective, that it is very desirable that some skilful philologist should give us a new one, with such notes as enrich the excellent modern editions of Madame de Sévigné—a difficult enterprise, it is true, but one which would procure as much honor. This task has been attempted by M. J. H. Reveillé-Parise, whose edition of 1846 (three volumes) is so carelessly done, that a good edition of Gui Patin's Letters is still a desideratum in literature.

A. M. F. D. M. FROM PARIS,
the 1st of March, 1650.

I have received yours from the hands of M. Paquet, for which I thank you. That gentleman is well, thanks to God. We speak very often of you: he loves you very cordially, as I do, and I pride myself in doing so for the great obligations that I have long enjoyed from you, and for your great merits. I will do

all I can for your son, for your sake. I have never wished to take any one to live in my family, although I have often been requested to do so: but I can refuse you nothing. You speak of the price of board; I know nothing about it, and would charge you nothing. Only tell me, whether you wish him to follow the course of philosophy, and what wine you wish him to drink. For the rest, he will give as we are in the habit of doing; and for his studies, I will take care of them, and give you a regular account of them.

I am very sorry for the sick knee of Mlle Falconet; but what does her new Hippocrates mean by the coagulated tartar which he pretends is the cause of the trouble? All this is nothing but talk and nonsense: he promises a cure, and doubts of nothing because he knows nothing. I have seen a great many people of

his sort, who, like the boaster of the good Plautus, had lost a leg for Esculapius. This man is an astonishing ass, as Joseph Scaliger said of Monsieur de Perron, who, ten years before his death, in order to appear learned, before the ladies of the court of Henry III., entertained them with such words, as *de leger gressu*, and *de effe meta*. I have said before, I have nothing more to say to you: it is for you to order, since you

are president. There is as much difference between a doctor who prescribes at a distance for a patient, and one who has him under his hands, as there is between Alexander who overcame the Persians at the pass of the Granicus, and the prince who makes war by his lieutenants. Medicine is the science of occasions in the sickness. We are only the advocates of the patients; Death or Nature are the judges. You will see, that, after all, this gentleman will gain money; it is such impudent men who govern the world; this is not a new arrangement of the present—such one in Herodotus has said it. A certain continuer of the chronology of Gautier has placed M. Meysonnier in the rank of distinguished men: *Nec equidem invidio, miror magis*. I am afraid that hereafter paper will serve only as pimps do, for the prostitution of reputations.

I will say to you that M. Courtaut does not appear very wise. He does not leave me alone, and heaps abuses upon me unworthy of a man of letters: I believe that this controversy will end only with his death. He and those like him have a fine time in enveloping themselves with the grand mysteries of polypharmacy, in having themselves puffed by the apothecaries, for a consideration, in poisoning their patients with emetic wine for the consolation of husbands who wish to change their wives, as well as for wives who desire young husbands. They cannot prevent the fact, that medicine should be only the art of healing, and that the art of healing does not consist in the occult receipts of those Arab doctors, called apothecaries, monstrous colossuses of chiefs, good only to cheat their poor dupes, while killing them by the exclusive use of an early and familiar way, such as by the use of bleeding, of ienna, with the syrup of pale roses, and other similar remedies. I am not the only one who thinks so: besides our old doctors, M. M. Marsicot, Simon, Pietre, John Hantun, Bouvard, Du Chemin, Brayer, La Migne, Merlet, Michel, Seguin, Buralis, Alain, Moreau, Bujonier, Chatpeneier, Lannay, Guillemou, have introduced this good and natural practice among the families of Paris. There is no remedy in the world which performs such miracles as bleeding. Our Parisians take but little exertion, eat and drink a great deal, and become very plethoric: in this state they are hardly ever relieved if bleeding, powerfully and copiously, is not first applied. Aggravates no difference. I have bled with success, two or three times in succession, infants of any age and thirty months, and, recently, my father-in-law, though he

he was about to die; he is a fat and portly man: he had an inflammation of his lungs, with delirium; besides this, he had the stone in his loins and bladder. At his last attack, I bled him eight times in the arm, taking nine ounces of blood each time, although he was eighty years old; after the bleedings, I purged him well, four times with senna and syrup of pale roses; he was so well relieved, that it seemed like a miracle, and he seems rejuvenated by it, and is consequently very content, and yet he gives me nothing for it, except a statue, rich even as he is: old age and avarice always agree with each other; this sort of

1659. people are like hogs who leave every thing when they die, and are good only then. The old fellow would be well with the Count de Robé.

1649. both of them would willingly discard the stepping-stone, and without scruple would willingly eat the pig which was cooked in its mother's milk. I know what I expose myself to in amusing the calves who think themselves doctors, and are only pickpockets. They have already published against me a satire, entitled *Parvus Verberatus*, a title which is a satire and outrageous abuse; but I don't care for it. *Parvus loqui fitis; desitis scire pueri.* As long as I live I will maintain the true doctrine, that of easy and familiar medicine, which is the only good one. As for mineral waters, I will tell you that I do not greatly believe in them, and have never believed more. M. de Nicolas Pature unlearned me concerning them some forty years ago.

1648. Fallope calls them an empirical remedy. They make a great many more husbands deceived than cure sick persons. The book of M. Hoffmann, *De Medicamentis Officinalibus*, is very good. There are fifty chapters in it which cannot be paid for. The whole first volume is worth gold, except where he says that senna is windy. It is an abridgment of all the botanies and works on antidotes which have been printed during the last hundred years. M. de Dusk, my friend M. Riolan, who is the author's enemy, does not hesitate to say that the present is worth six itself and hundred crowns. This excellent man should be belied; for he has extolled sense notwithstanding that he knows old in a way to make palpable lie. We quit all business this year ready to visit the grand voyage from which no one returns. This is sad; and also, as it is with a learned man, with a *seculo*, which, however full, it may be, comes finally exhausted and empty by things being taken from it. I am about to have this

1651. will be a great burden to me for my books; and, when I think of my trade, I have

All my folios are moved and put in place; there are already more than sixteen hundred in place. We have commenced to move the quartos, and then will come the octavos, and so on, until the end of the procession, which will last about a month, after which my ten thousand volumes will be greatly in honor. It is a great many books; so many are not necessary. One can almost be satisfied with the history of Pliny, which is one of the finest books in the world: this is why it has been called the *poor man's library*. If Aristotle is put with him, they make a library almost complete. If Plutarch and Seneca are joined, the whole family of good books will be there, father, mother, eldest and youngest.

Do not confound the Père Labbé, my good friend, who wrote a life of Galen, with a Père Labbé of Lyons, who writes Latin like gingerbread, all in points; they are very different.

There has been a great ceremony here, at the church of the Augustins, for a certain Spanish saint of their order, named Frère Thomas de Villeneuve, whom the pope canonized the last winter. They made fireworks at the end of the Pont Neuf, in which this new saint was represented like a rascal of Quintain. There was a numberless crowd of people to see it, and they said that it seemed peace must be going to be made, otherwise they would not have received a Spanish saint in France.

Des Fougères, the most violent of our animosities, is dead. The slow fever came upon him, and it is well if you will be allowed to say, *Beautiful soul, before God, he has benefited in one.*

Our good friend Galland died on Sunday, the 24th of October, at three in the afternoon, aged sixty-five years, and armed with the sacraments *et cetera*. This is a great loss for the republic of letters. I should have preferred that ten Des Fougères and ten cardinals of Rouss should have died: it would not have been so much loss for the public.

In order to answer your questions, I will tell you that an honest man, one of my friends, has given me an old register of our schools, in connected and Gothic letters, of the year 1550. I have lent it to M. Riolan, who has found that mention is made in it of a lecturer who has been quoted in 1509; a manuscript of Galen's to the Medical School of Paris; *De Hippocratis* to that we have much the elder M. de Montpelier, who was very amusing, I both concerning their knowledge and their company.

1663. Another thing; it not only concerns Zacutus; Fabius Pacius, in his *Traité de la Vire*, thinks as he did, and that from certain passages of Xenophon, Cicero, and Apuleius, that this disease is not modern. The late Simon Piètre, the elder brother of Nicolas Piètre, two incomparable men, said that before Charles VIII., in France, the syphilitic were confounded with the leprous, from which it happened that so many hospitals for leprous people were established, the majority of which are now empty.

1660. This is not all. Bolduc, a Capucin, has written, as has also Pineda, a Spanish Jesuit, that Job had the syphilis. I would willingly believe that David and Solomon had it also. The third answer: M. Naudé, who was not a liar, told me that Lucas Holstenius, of Hamburg, who is prebend of Saint John of Latran, at Rome, had assured him that he could point out eight thousand mistakes in Baronius, and prove them by the manuscripts of the Vatican, of which he is the keeper.

1656. I am delighted that my description of the Queen Christina, of Sweden, pleased you. It is said that she has passed through Turin and Casel, and has gone from there to Venice, if she is not there already. I know nothing concerning the plans of this princess, nor what will be the end of her adventures; but I think that she travels with her mind as well as with her body. Many people travel thus, who would do better to stop and learn very many good things, of which they are ignorant. What is this spirit of peregrination? An uneasiness of the mind and body, without any result. These moving feet could just as well in this way see a number of steeples of which they have not the offering.

1650. The Queen-Regent, urged on by her red head, has had the Prince of Condé arrested in the Cardinal Palace, together with the Prince of Conti and the Duke de Longueville, and has had them sent to Vincennes. Paris has not been at all excited by it; on the contrary, some bon-fires have been kindled to celebrate it. It is to be feared that the prisoners do not eat in their prison what Nero, in Suetonius, calls the *food of the gods*; that is, the mushrooms of the Emperor Claudius. M. de Longueville is very sad, and says not a word; the Prince of Conti weeps, and hardly stirs from his bed; the Prince of Condé sings, swears, hears mass, reads French and Italian books, dines, and plays battledore. Two days ago, when the Prince of Conti was asking some one to send him a copy of the *Imitation of Jesus Christ*, the Prince of Condé said: "And I beg you, sir, to send me also the *Imitation of M. de Beaufort*, so

that I can escape from here, as he did, some two years ago."

What will be the result of all this? Mazarin robs people, the partisans skin them, the cunning priests deceive them, Condé kills them, and very few have pity on them.

1663. Our young king is, however, in good health; they say he has good intentions: let us wait for their results.

At present nothing is spoken of here but the preparations which are making at Versailles for the tournament, and the festival of the ladies of the court. It will be perfectly magnificent. They are preparing ballets, and are building the Louvre, which will also be very beautiful; but M. Talon is about to be removed from his charge and sent back to Parliament, but never any great reduction of the taxes, or relief for the poor people who die of hunger; no assistance for the soldiers who have been dismissed the service, and who are begging in the cities and pillaging in the country. Nothing is sought for except good money, to be taken wherever found.

It is said that there will be 110 millions of taxes notified to the partisans. There have been already 89 millions, 8 millions of which in the island of Notre Dame alone, and many to illustrious persons. It is necessary that these public leeches must have sucked well, in order to give up all this, and still have a good quantity remaining.

God give grace to the king to diminish the taxes, and live eighty years after in such good condition! Since Hugh Capet, who was the chief of his race, there has been only one who has reached the age of sixty, who was really a skilful man, but dangerous and malicious: this was Louis XI., by whose fault we have lost the Low Countries. If he had not, by his cursed caprice, committed the singular fault of allowing the hand of Mary of Burgundy to be lost for one of his family, he would have saved the lives of many millions of men; and the house of Austria (*Autriche*), which N. * * calls the house of Autruir-riche, on account of the great wealth which has come to it by its alliances, would not be so difficult to break down as it is.

Quæ tam diffusa terris
Barbaries, Francæ ludibria ne sciat aulæ!

As all the other kings have been unfortunate or debauched, Louis XII. and Francis I. have deserved to be praised by posterity. As for Henry IV., he saved France from the hands of the Hu-

was about to die; he is a fat and portly man; he had an inflammation of his lungs, with delirium; besides this, he had the stone in his bladder. At his last attack, I bled him eight times in the arm, taking nine ounces of blood each time, although he was eighty years of age. After the bleedings, I purged him well; four times with senna and syrup of pale roses; he was so relieved, that it seemed like a miracle, and seems rejuvenated by it, and is content, and yet he gives me nothing for statue, rich even as the Pope's.

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At Marceau; it drowned a great many counted yesterday forty-
1653. Many
which passes across the
Saint Omer and Saint Denis, seeing that
river of Marne which gives us so much

There is an Englishman here, the son of a
enchman, who thinks of making car-
1645. nages which shall go and return from Paris
to Fontainebleau in the same day, without horses,
by an admirable machine: the machine is prepar-
ing in the Temple.

A great deal is said of the languor of M. the
chancellor (Segnier); if this place becomes
1670. vacant, there are persons who designate
it for M. Colbert, for M. Puffert his uncle, for
MM. D'Haligre or Le Tellier. I for my part with
it will be for the most worthy; it is the
1666. solstice of honor of our statesmen, our poli-
ticians, and learned lawyers.

Is it true that the young wife of the incompar-
able M. de Lorme died suddenly? If it is so, I
am sorry for him: when a man is young, he needs
a wife; when he is old, he needs two. I have
been greatly troubled in mind concerning
the shipwreck of the poor and excellent M.
1665. de Campigny: these things make me hate myself
in the abyss of Providence, which is full of obli-
vities for us, as much for human affairs as for
divine ones. God governs the world, but in his
own way. Predestination is a strange mystery:
when I think of the misfortunes of all good peo-
ple, *fallax nullus est pater Deus*, but nevertheless
I do not say it—my reason restrains my passion.

Good-by, sir. I kiss your hands, and am, from
the bottom of my heart, entirely yours.

(*Amesbury.*)

EPITAPH ON PETER ARETIN.—Sir John
Reresby, in his *Travels*, says: "In the
church of St. Luke (Venice), lies interred
Peter Aretin, that obscene profane poet,
with this epitaph, till the Inquisitors took it
away: '*Qui jace Aretin, poeta Tufco, qui
dixit mal d'ogni una fava di Dio: jussan-
di di decendi se nel cognoscio*.' Here Aretin,
the Tufcan poet, lies, who all the world
abused but God, and why? He said he
knew Him not."

The Duke of Orleans arrived at Paris
1654. yesterday, and went to dine with Mazarin.
Cum cunctis timidi venient ad pecula damæ.

The curate of Saint Paul had been exiled by
Mazarin, in order to give satisfaction to the fathers
of the Society; soon after, he was recalled; but
while he was in exile, a paper was posted on the
doors of his church, with these words: *Leah
XII, King of France and Navarre, Archdeacon
of Paris, and Curate of St. Paul.*

The little river of Gobelins has made great rav-

Brathwaite's Strappado for the Duell.

STRAPPADO FOR THE DUELL.
EPIGRAMS AND SATYRES ALLUDING
TO THE TIME, WITH DIVERS MEASURES OF
LESSE DELIGHT. By ΜΥΡΘΟΚΡΑΤΗΣ, to
his friend ΦΙΛΟΚΡΑΤΗΣ.

Nemo me impune lacessit.

LONDON printed by J. B. for Rich-
ard Redmer, and are to be sold at the
store of Pauls at the Starre. 1615.

(Sm. 8vo, pp. 362.)

THIS is a highly interesting and amusing work, from the prolific pen of RICHARD BRATHWAITE; but it is unfortunately disfigured by several gross vulgarities, which detract considerably from the pleasure that would otherwise be derived from the perusal of this writer's works, and for which he is justly deserving of censure. This is the more to be regretted, as there is much that is estimable in this volume, which, like several other works of this author, is adorned with beautiful imagery, set forth in highly-pleasing language.

"Brathwaite (says Mr. Fry, in his *Bibliogr. Memor.*, p. 387) will amply repay the labour of a perusal; interesting notices of ancient customs and manners recommend him to the notice of the antiquary, and his poetical merits will not be estimated as slight, or undeserving, by the active and ardent student in general literature." And Mr. Collier remarks: "There is, perhaps, no work in English which illustrates more fully and amusingly the manners, occupations, and opinions of the time when it was written, than the present volume by Richard Brathwaite."

The work commences with the Author's Anagram, *Vertu hath bar Credit*, and others upon the names of Sir Thomas Gainsford and Mr. Thomas Posthumus Digges, the latter of whom is addressed in this flat-

tering style: "To his much honoured and endowered Mecænas (the express'd Character of a generous Spirit) judicious approver of best-meriting Poetrie, Guerdoner of Arts, cherisher of Wits, and serious Protector of all freeborne Studies, Mr. Thomas Posthumus Digges, the Author humbly dedicates himselfe, his Time-suting Epigrams with the use of his diuinely importing Anagram." These are followed by a prose address To the gentle Reader, apologizing for defects of the press occasioned by the author's absence, and a poetical one addressed To his Booke. Then comes *The Epistle Dedicatorie* (and one leaf Upon the Errata):

To all Usurers, Broakers and Promoters,
Sergeants, Catch-poles, and Regraters,
Ushers, Panders, Suburbes Traders,
Cockneies that haue manie fathers.
Ladies, Monkies, Parachitoes,
Marmosites, and Catamitoes;
Falls, high-tires and rebatoes,
Fasse-haires, periwigges, monchatoes;
Grave Gregorians, and She-painters,
Send I greeting at adventures,
And to all such as be euill,
*My strappado** for the duell.

There is much humor in this and in some other dedications to his poems, of which the following, from the first poem in the present work, may serve as a specimen: "To the true discoverer of secrets Moun-
sieur Bacchus, sole Soueraigne of the Iuy-
bush, Master-gunner of the pottle-pot ordi-
nance, prime founder of Red lattices, cheer-
er of the hunger-starv'd Muses, and their
thred bare followers, singuler Artift in pew-
ter language, and an obfervant linguist for
anon anon Sir. His dere Canary-Bird wish-
eth red-eyes, dropfie-legges, and all other

* *The "Strappado"* was a cruel military punishment, in which, a rope being fastened under the sufferer's arms, he was drawn up by a pulley to the top of a high beam, and then suddenly let down with a jerk, by which his arms were broken, or his joints dislocated. — (See Douce's *Illustrated Shakespeare*, vol. i. p. 427; R. Holme's *Academy of Arms and Blazon*, book iii. ch. vii. p. 310.)

accoutrements besitting." We give a few of the commencing lines of the poem :

Bottle-nof'd Bacchus with thy bladder face,
To thee my Muse comes reeling for a place :
And craues thy Patronage ;—nor do I feare
But my poore fragments shall be made of there
For good reuerfions by thy scrambling crew,
That belch, and reade, and at each enterview
Of a sharpe temper'd line, commend the vaine,
Digest it, and then rift it up againe.
But know thou cup shot god, what is exprest
Within these Pages doe deferue the best
Of thy light-headed Shamroes, nor's my tutch
For such as loue to take a cup too-much.
No, no, my lines (though I did seeme to stand
And begge a poore protection at thy hand)
Shall liue in spite of Time, for Time shall see
The curtaine of her vices drawne by me :
And though portraide by a lesse art-full fist,
Yet he that limm'd them is a Satyrift,
For th' lines he writes (if ought he write at all)
Are drawne by inke that's mixed most with gall.
Yea, he was borne, euen from his infancie,
To tell the world her shame, and bitterly
To taxe those crimes which harbour now and then
Within the bosomes of the grēatest men.
“ Yea, nought I doe but I againe will doe it,
“ Nor ought will write, but I will answer to it.”

Among other poems in this portion of the work is *A Satire Upon the Generall Sicolists* [Sciologists] or *Poettastfers of Britannie*, which is quoted at length in the *Refutata* (vol. iii. page 145), in which is introduced the following paegyric upon George Wither, who, it is well known, was greatly admired and imitated by Brathwaite—and upon William Brown, whose *Shepherd's Pipe*, written in conjunction with Wither, was published in 1614 :

Yet ranke I not (as some men doe suppose)
These worthlesse swaines amongst the laies of those
Time-honour'd Shepheards (for they still shall be
As well they merit) honoured of mee,
Who beare a part, like honest faithfull swaines,
On witty *Wither's* never-withering plaines,
For these (though seeming Shepheards) have de-
serv'd

To haue their names in lasting Marble carv'd :
Yea this I know I may be bold to say,
Thames us'er had swain that song more sweet than they;

It's true. I may say w't, that nere was song
Chanted in any age by swains so young,
With more delight than was perform'd by them,
Pretily shadow'd in a borrowed name.
And; long may Englands *Thespian Springs* be
known.

By lovely *Wither* and by bonny *Brown*,
Whilest solid *Seldon*, and their *Cuddy* too,
Sing what our (Swaines of old) could neuer doe.

At page 54 is an epigram, called *His Catch* :

Singing my catch, if you be not my friend,
For all my catch, I shall be catcht ith' end.

This is inscribed to *The right Worshipfull Rich. Hutton, Sergeant at Lawe*, and was occasioned by the restraint of the Author, who in the justnes of his cause (like *Zenophons Sparrow*) fled for refuge to this person, who appears to have been his godfather and patron, if not more nearly connected :

Who should I flie to (Sir) but unto you
That are a Sergeant, and has power to place
Your God-sonne free from any Sergeants Mace?

And in *Astraa's Teares, an Elegie upon the death of Sir Richard Hutton Knight* (1641, 8vo), he calls his son, Sir Richard Hutton, Knt., “ my most endeared Cofin,” and again alludes to the father :

Let us then joyne our Funerall odes in one
His dearest God-sonne with his Eldest Sonne.

And again :

Ar't gone just judge? yet ere thou go'st from hence
Receive thy God-sonnes teares in recompence
Of many Blessings thou bestow'd of him.

This circumstance also clearly identifies Brathwaite as the author of this latter work upon the death of Judge Hutton. Some of the remaining poems in this first part are of an amatory description. Among others is one composed in honour of his *Mystris*, allusively shadowing her name in the title (probably Frances); which he entitles *His Frankes Anatomie*. It appears, however, from the next poem, *Upon his Mystris*.

Nuptiall, entitled, His Franks Farewell, that she afterward played him false. In the next *Epigramme called the Wooer* is the following pleasing description of rural scenery :

It chanc't upon a time (and then was th' time)
When the thigh-fraughted Bee gathered her thyme,
Stored her platted Cell, her fragrant bower,
Crop't from each branch, each blossom, and each
flower,

When th' pretty Lam-kin scarce a fortnight old,
Skipped and frolicked fore the neighbouring fold,
When th' cheereful Robin, Larke, and Lenaret
Tun'de up their voices, and together met,
When th' fearefull Hare to cheere her quaint de-
light,

Did make her selfe, her owne Hermaphrodite,
When th' lovely Turke did her eyes awake,
And with swift flight follow'd her faithfull mate,
When every Beast prepar'd her wonted den,
For her owne young, and shade to cover them,
When Flora with her mantle tucked up,
Gath' red the dewie flowers, and them did put
In their ambordred skirts which were ranke set
With Prime-rose, Cow-slip, and the violet,
The dill, the daffie, sweet breath'd Eglantine,
The Crowfoote, pansie, and the Columbine,
The pinke, the plantaine, milfoile, every one,
With Marigold that opens with the Sunne's
Euphemia was, (it may I say it was,)—
When young Admetus woo'd a countrey lass,
A countrey lass whom he did woo, indeede,
To be his Bride, but yet he could not speede.

After a few more epigrams, and a curious *Dialogue* in the northern dialect between *Bittie and Focke* called the *Mustrame*, and *A Bantgyrick Embleame*, intituled, *Saint George for England*, etc., we come to a singular and humorous poem *Upon a Poet's Palfrey, lying in Launder, for the discharge of his Provender*.—An *Epigram* containing numerous allusions to various works and persons of that age, and containing, with a quotation from Shakspeare's play of *Richard the Third* :

If I had liv'd but in King Richard's dayes,
Who in his heat of passion, mid the force
Of his Assaults troubled many waies,
Cry'd, *A horse, a kingdom for a horse!*
O then my horse which now at Lady Tayer

"Had been let free, where now he's forc't to
stand
"And like to fall into the Ostlers hand."

Besides this, there are allusions to *Don Quixote*, Shelton's translation of the first part of which had appeared only three years before :

If I had liv'd but in Don Quixotes time
His Rozinant had been of little worth
For mine was bred within a colder chime, etc.

To Marlowe's tragedy of *Tamburlaine the Great* (1590) :

If I had liv'd, when Fame-spread *Tamburlaine*
Displaid his purple signalls in the East
Hallow ye pamphred lades, had been in vaine
For mine's not pamphred, nor was ere at feast
But once, which once's nere like to be againe,
How methinks would hee have scow'd the wheelers,
Hauing braue *Tamburlaine* whipping at's heeles.

To Banks and his celebrated horse :

If I had liv'd but in our Banks's time
I doe not doubt, so wittie is my Jade,
So full of Imitation,

To Vennard's or Fennor's *England's Joy*, acted at the Swan in 1603 :

If you remember, as was that fame toy
Of Banks his horse, or Fenners Englands boy.

To Sir John Mandeville, and the Pageants acted at Bartholomew Fair :

What none? no *Mandevill*? is London growne
To surfeit of new accidents?—why hoe,
Saint *Barilemeu*, where all the Pageants shewne
And all thole acts from *Adam* unto *Noe*
U'd to be represent? can't send me none
Of any sort? or thou'd not any spare
But keepe them for the Pageants of thy Faire.

To *Mother Red-cap*—to *Whipping the Cat at Abington*, and other curious circumstances. This is followed by *Hymen's Satyre*, *A Marriage Song*, etc.; another *Upon the commodious though compendious labour of Mr. Arthur Standish, in the invention of planting of Wood*—a *woodman's Embleame*, a poem addressed To the truly worthy the Alderman of Ken-

Robin Hood and his companions when living in Sherwood Forest, when, according to the old play—

— all the woods
Are full of outlaws, that in Kendal green
Follow the out-law'd earl of Huntingdon.

But while it was formerly noted for its *green*, it appears from this poem that the men of Kendal were especially remarkable for their *White coates*:

Descending thither where most bound I am,
To Kendall-white-coates, where your trade began.

As for this name of *White-coate* us'd to fore
It came from th' milk-white furniture they wore
And in good-sooth they were but home-spun fellows

Yet would these *white-coats* make their foes dy
yellows,

Which might by latter times be instanced,
Even in those border-seruices they did.

At the end of this long and curious poem allusions are made to some old and celebrated tunes: *Wilson's delight*, *Arthur a Bradly*, and *Mal Dixon's round*. *Arthur a Bradly* is still a song well known, but the other two, we fear, are not now in existence. A few lines *To the Worshipfull Recorder of Kendall* follow, and then two more poems *To the Landlord wheresoever*, and *To the Tennant howsoever*, conclude this portion of the volume.

After page 254 there is a fresh paging, but with continuous signatures; and a second part of the work commences with a new title, thus:

LOVES LABYRINTH: or the true-
Louers knot:—including the disastrous
fals of two star-croft Louers Pyramus
and Thyſbe—A Subject heretofore han-
dled, but now with much more proprie-
tie of passion, and varietie of inuention,
continued:—By RICHARD BRATHWAYTE.

Res est solliciti plena timoris amor.

[Imprint and date as before.]

VOL. II.—H

This part commences with a Latin dedication to Sir Richard Musgrave, Bart., of Harcley, with an anagram upon his name, which is followed by some lines *Upon the Dedicatorie*, in which the author states his reason for dedicating this poem to his patron, who was then deceased. Next comes a funeral elegy *Upon the premature death of the most Generous and Ingenious, the right Worshipfull Sir Richard Musgrave, Knight Barronett of Hartley; who died in Italy, being preuented of his religious purpose, intending to visit the holy Sepulchre of our Sauour in Ierusalem, an Epicedium: The Author dedicates these Obiteres, unto his vertuous and modest Lady, the much honoured Francis Musgrave, daughter to the truly honourable Philip Lord Wharton*. This is succeeded by various anagrams upon Sir Richard Musgrave's name, and some short epitaphs upon the same. Next ensue some stanzas addressed *To all unhappy Louers*, on the subject of the poem; and two short copies of verses entitled *The Author upon his infant Poeme*, and *Upon the Presse*. The poem of *Pyramus and Thyſbe* then commences, preceded by *The Argument*, also in verse, thus:

Childrens loue and Parents hate,
Pure affection cros'd by fate;
True their loue, so true to either,
That they chus'd to die together.
Curteous woodnymphs, Tigres fierce,
Wash with teares their doleful hearſe;
Myrtle branches, roses sweete,
Satyres strow about their feete.
Woodnymphs with their Syrens voice
Call their parents by their noise,
Who with pace (slow pace God wot)
Made haſt they could, yet haſted not,
Till they ſaw their children lie
Arme in arme full louingly.
Oft they fought, but all in vaine
To bring life to them againe.
Trickling teares came dropping downe,
Groues with teares were ouerflowne,
Water mixt with crimſon blood
Made a deluge where they ſtood.

dall and his brethren, and another *To all true-bred Northern Sparks of the generous Society of the Cottoners who hold their High-roads by the Pinder of Wakefield, the Shoe-maker of Bradford, and the White Coat of Kendal; Light Gaites, heavy Purjes, good Dealings, with cleere Conscience.* In this he alludes to the tricks played by the manufacturers, resembling some of those practised in the present day; and, describing the introduction of the cotton-trade into the north, makes mention of Workington and the Curwens, Cartmell, Staveley (corruptly Stanlay), Sturbidge, Wakefield, Bradford, Kendal, and the "in'd cattle of Lord Par." The following is Braithwaite's description of Wakefield and her famous Pinder:

The first where of that I intend to shew
Is merry *Wakefield* and her *Pinder* too;
Which I have hath blaz'd with all that did belong:
Unto that *Towne* in many glassefull song:
The *Pinder*, valour and how firme he stood:
In th' *Townes* defence 'gainst th' Rebel *R-hin*
How stoutly he behav'd himselfe, and would
In spite of *R-hin* bring his horse to th' fold;
His many *May-games* which were to be done
Yeerly presented upon *Wakefield-green*,
Where Iovely *Jagge* and luscious *Tib* would go
To see *Tom* turne upon the toe;
Hob, Loh, and Crowde the fiddler would be there,
And many more I will not speake of here:
Good god how glad hath been this hart of mine
To see that *Town*, which hath in former time
So flourish'd and so gloried in her name,
Famous by th' *Pinder* who first rais'd the fame?
Yea I have play'd ore that *green* and ore,
And th' more I saw't, I to the delight the more,
"For where we take contentment in a place,
"A whole daies walke, seemes as a cinque page:
Yet as there is no solace upon earth,
Which is attended evermore with mirth:
But when we are transported most with gladnesse
Then suddenly our joyes reduc'd to sadnesse;
So fard with me to see the *Pinder* gone,
And of those jolly laddes that were, not one
Left to surmise:—I grieve'd more then Ie say.

The author is lavish also in the praises of Kendal and her excellent pastor:

But of all the blessings that were reckoned yet
In my opinion there is none so great
As that especiall one which they receive,
By th' grave and reuerend Pastor which they have;
Whose life and doctrine are so joine together
(A both sincere, there's no defect in either)
For in him, both Urim and Thummim be
O that we had more Pastors such as he
For then in Sign should Gods flocke increase
"Hauld, such Shepheards would not flea but flee;
Thus what wants *Kendal* that she can desire
Tyre's her Pastor, and her selfe is Tyre,
He to mistrust her people, she to bring
Wealth to her Towne by foraine trafficking."

There is a punning allusion here to the vicar of Kendal, who, at the time that Braithwaite wrote, was Ralph Tyre or Tyrer, an excellent pastor, who was vicar of Kendal from 1591 to his death in 1627. Braithwaite himself was connected with the neighborhood of Kendal, being descended from the family of this name of Burnethead or Burnside in the barony of Kendal, and spent much of the earlier part of his life on this family estate; and there is a monument still in Kendal church to the memory of Sir Thomas Braithwaite, Knt., of Burnethead, who died in 1683, and might possibly be a younger brother. Our author, according to Anthony Wood, at a later period of his life removed to Appleton in the parish of Catterick, near Richmond in Yorkshire, where he appears (from a monument to his memory in the church of Catterick) to have died May 4, 1673, at the advanced age of eighty-five, leaving an only son, Sir Stratford Braithwaite, Knt., who was slain when fighting against the Moors in Africa, and was buried at Tangier.

Kendal was formerly celebrated as a great place for making cloths and dyeing them with bright colors. Thus we read in Drayton's *Polyolbion*:

— where *Kendal* toyn doth stand;
For making of our cloth scarce march'd in all hand,

The *Kendal green* so celebrated by Shakespeare, was the livery of the famous outlaw

Hood and his companions when liv-
Sherwood Forest, when, according
old play—

all the woods
of outlaws, that in Kendal green
the out-law'd earl of Huntingdon.

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Kendal were especially remarkable
in *White coates* :

ing thither where most bound I am,
dull-white-coates, where your trade began.

his name of *White-coate* us'd to fore
from th' milk-white furniture they wore
good-sooth they were but home-spun fel-
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Wash with teares their doleful hearse;
Myrtle branches, roses sweete,
Satyres strow about their feete.
Woodnymphs with their Syrens voice
Call their parents by their noise,
Who with pace (slow pace God wot)
Made hast they could, yet hastened not,
Till they saw their children lie
Arme in arme full louingly.
Oft they fought, but all in vaine
To bring life to them againe.
Trickling teares came dropping downe,
Groues with teares were ouerflowne,
Water mixt with crimson blood
Made a deluge where they stood.

not verify this just at present, since I no longer have his book in my possession; but I regret that he did not know our Capellus, and I am not afraid to assert that these curious lucubrations are not to be easily found elsewhere.

My learned friend M. Peignot speaks somewhere of the three enemies of books—rats, worms, dust—and adds wittily a fourth, borrowers. Our good Fritschius could have given him a hundred others, of which I will cite a dozen against whom amateurs should take special precautions: bedbugs, cockroaches, moths, kittens, children, awkwardly curious people, people with dirty hands, oil, wax, or tallow, used in reading, and particularly thieves. But I was mistaken; Fritschius mentions enemies still more to be feared: *Tyranni, hostes et persecutores, inepti, stupidi, stolidi, imperiti homines, odio habentes eruditionem, libros, literas et literatos.*

The volume ends with an essay full of learned views upon the literary and bibliographical history of the antediluvian and postdiluvian times, the ante-Mosaic and ante-monarchic times—that is, upon the most obscure and interesting *incunabula* of literature, in the study of which the scholar is guided only by confused traditions which nothing but an enlightened spirit of criticism can illumine. I have therefore done nothing too much in commending my Capellus to bibliophiles and bibliographs; and I do not hesitate to add that the reprinting of his work would be a service to learned literature, in a country which still occupies itself in its pursuit—in Germany, in instance.

C. NODIER.

Has the learned editor of the Ciceronian book of Alcyonius, entitled *Medices Legatus, sive de Exilio*, Johann Burckard Mencke, united all these excellent pieces of literature in his collection of 1707?*

I cannot upon Northern Antiquities.—Dalgarno (George). *Art Signorum Vulgo Character Universalis et Lingua Philosophica*. London, 1661. A work upon the Universal Language. The editions of both of these works were burnt accidentally, before they were distributed from the printing-office.

* Mencke's work, *Analeſta de Calamitate Litteratorum*, contains—Petri Alcyonii, *De Exilio*, libri ii.; Jo. Pier. Valerianus, and Corn. Tollius, *De*

M. Nodier, in his researches, seems not to have consulted the *Allgemeines Gelehrten-Lexicon*, *Darinne die Gelehrten aller Stände sowohl mann-als weiblichen Geschelchtheit*; and Jos. Barberius, *De Miseria Poetarum Græcorum, cum Præfatione* (8vo, pp. 646); and was published in Leipzig, in 1707.

, welche vom Anfange der Welt etzige Zeit gelebt, und sich der Welt bekannt gemacht, Nachkurt, Leben, merckwürdigen Ge-, Absterben und Schrifften aus den digsten Scribenten in alphabeti- dnung beschreiben werden, von Gottlieb Jocher, Leipzig, 1750 (4), which gives the following account
Johannes Capellus

a German theologian, the son of Jodillus, born on the 24th of January, Hamburg; studied at Wittenberg; was made a *magister* at Gießen; a professor of eloquence in his y in 1660, and in the same year of theology in Gießen; in 1675, a of history and Greek at the Gym-Hamburg. In this place he com- innocently enough, a controversy effor Kirsten, who suspected him tire *Alutophilus*, and on this ac- blished a very sharp work against

rote *Pseudo-Philalethen* ελεγχό- *Nummophylacium Luderianum* *senſe*; and also had printed a book ius Chiffletius, *De Antiquo Num- bue Romano*; he wrote also *Naeſſa*; *Triumphum Meſſiæ* *Ascen- syntagma Lectionum Bibliotheca- llogen Hymnorum de Angelis*; *Becceleriana*; *Byzantina*; *Mis- n Feſta totius anni*; *Verzeichniſz* *alten und neuen Lehrern den*, *Photinianern*, etc., *entgegen ge- ſchrifften*; *Beschreibung der Glau- Lebens-Tafel des wahren Chriſt*; *Vorstellungen des Norden, oder* *von einigen Nordländern, abſon- rönland*; *Diſcuſum de Johan- a*; *Achtmahlige Ueberſetzung in Verſe und heilſame Betrachtun- 1 Pſalms*; *Rede von des Meſſia ung von den Todten*; some Sche- as, for instance, *De Locis Sacris*

Terræ Sanctæ, et de Peregrinationibus ad Sepulcrum Chriſti; *De Incremento Hære- ſium in Britannia*; *De Martinalius et Ganzalius*; *Programmata*; *Epistelus*. He left also, under assumed names, as Cravelius, *Hiſtorium Viæ et Scriptorum Galeni*; as Krefſius, *Exclamationem de B. Luthero quſque Divino Reformationis Opere*; under the name of Lochovius, *Ciceromiana*.

He published the *Tabulas Scriptorum Ec- cleſiaſticorum* of Cavæus; the *Pomer. Ducis Comment. in nummum aureum Zeno- mis Imp. of Philip II.*; the *Hiſtorium Na- vigationis* of Mart. Forbiſſerus (Frobisher?), the *Hymnum Catecheticum Græce et Latine cum Notis* of Clement Alexander; the *Ex- poſitionem Doctrinæ de S. Cœna* of Balth. Menzerus, in German heroic verſe; the *Hymnum* of Ambroſe and Auguſtin, *Te Deum Laudamus*, tranſlated into Greek and German verſe, with notes; Paul Flæm- ing's *Thun und Leiden Chriſti*; a German tranſlation of the *Confuſionem Sectæ Ma- humedane* of John Andrea, a converted Mohammedan. Beſides theſe things, he left, in manuſcript, *Teſtimonia Autorum Pontificorum de Veteris Eccleſiæ Scriptoribus*; *Hemerologium*, *Menologium*, *et Martyrologium Hamburgense*; *Anonymi Vetus Chronicon Rerum Hamburgensium Proſaico-Metricum Notis Illuſtratum*.

He was a man who failed not in mem- ory but in judgment, on which account his writings, which would hold their own with others, are held in but little eſteem. He died the 20th of April, 1684, while a work of his in German, upon *The Croſs of Chriſt*, was in the preſs.

For further information, the reader may conſult Gœtze, *Elogia Theologorum*, and Möller, *Cimbria Litteraria*.

BAD BOOKS.—'Twas a merry ſaying of Rabelais, that a man ought to buy all the bad books that come out, becauſe they will never be printed again. *Tom Brown's New Maxims*.

SYLVAE NUP TIALIS
LIBRI SEX.

In quibus ex dictis Moder. materia Matrimonij, Dotium, Filiationis, Adulterij, Originis, Successionis, & Monitorialium plenissimè discutitur: Vnà cum remediis ad sedandum factiones Guelphorum & Giebelinorum. Item modus iudicandi & exequendi iussa Principum. Ad hæc, de autoritatibus Doctorum, privilegiisque miserabilium personarum. Quæ omnia ex quæstione, *An nubendum sit, vel non, desumpta sunt.*

Ioanne Neuizano *Astensi*, Iurisconsulto
Clarissimo, Autore.

Omnia multò quàm antehac castigatiora:
Indice etiam locupletissimo, ac Argumētis in singulos libros additis, auctiora red-
dita.

LUGDVNI,
APVD BARTHOLOMÆVM VINCENTIVM.

M. D. LXXII.

[8vo, pp. vi.—606.]

JOHN NEVIZANO, the author of this singular work, was an eminent Italian lawyer, who flourished during the first half of the sixteenth century. He was born at Alti, in Piedmont, studied law at Padua, under Francis Curtius; afterward became professor of law in the University of Turin, and died in 1540.

His *Sylva Nuptialis* is a condensation of all the arguments upon the question whether a man should marry or not. Like all rational men, Nevizano examined both sides of the question with true philosophical fulness and accuracy of research. Finding, however, as is necessary, that the question is a most difficult one to decide, he lived and died a bachelor—not, however, as a fanatic, but, following the example of Saint Augustin, in such a way that he left a natural son, who also became a lawyer,

but, having lost all his property, died insane, thus ending, at least in name, the family of Nevizano. His book, though somewhat forgotten now, was formerly quite a favorite one, as is shown by the various editions it has gone through.

The edition of Paris, 1521, 8vo, is the earliest actually known, although it is supposed by Bayle, Beuchot, and others, that the date of the first edition was 1519 or 1517. There were also editions printed at Lyons, in 1524, 1545, 1556, and 1572; and at Venice, in 1570 and 1573.

The work is divided into six books. "In the FIRST," says the author, "I will give six reasons against marriage; in the SECOND, nine supplementary proofs of this side of the question; in the THIRD, twelve reasons for marrying; in the FOURTH, answers to those who hold the opposite opinion; in the FIFTH, a discussion upon the way in which judgments should be rendered; and, in the SIXTH, the reasons why a question is doubtful."

BOOK I.—Many learned authors advise us not to marry: Plato, Aristotle, Plutarch, Seneca, Petrarch, Theophrastus, and others. All of these tell us marriage is slavery. It is doubtful whether women belong to the human race; they have no other reason than their caprice; they are universally silly; and so extravagant, that those who are less so obtain a reputation for wisdom. Insatiable of pleasures, of fancies and frivolities, they persecute us if they love us, they torment us if they are jealous, they send us to the devil if they hate us, and engage us in their own follies: *Qui tetigerit pitem, ab ea inquinabitur.*

Besides this, they are light and inconstant. They have no manners; they are cunning and unfaithful. Women are saints in the church, angels at first, demons at home, owls at the window, magpies at the door, goats in the garden, and deceitful sirens in all intimate relations.

After these invectives, Nevizano decides the great acuteness many questions of law resting not only to marriage, but also to civil and public order.

Book II.—Marriage has a tendency to shorten life. Therefore, as Avicenna says, women are longer lived than men, the ass than the ass, the capon than the cock. It is the same with vegetables: the trees most prolific in fruit are the soonest decayed. "Old age," says Terence, "is a lady; with a wife it is death."—"A young woman," says Bernardin, "who marries an old man, brings his pall into his house. In love, a young man is foolish; an old man is a fool."

These aphorisms are supported by our author with great wealth of anecdote and reasoning.

The disparity of age is not the only thing which makes marriages unhappy; a difference in tastes or in birth is as bad.

If marriage is such an evil, second marriages are worse; and this proposition the author supports with his usual wealth of instances. By marrying a poor woman, you bring poverty into your house; with a handsome one, you introduce a storm. A beautiful woman is worse than either. Incidentally the author here gives the thirty vices which make a beautiful woman. It is better to marry an ugly woman. A beautiful woman sells pleasure, but an ugly one buys it. But if, avoiding such, a man selects his wife for her learning, he is in error as great:

*Intret nulla domum conjux, sed si tamen intret,
Nec sit pulchra nimis, docta nec illa nimis.*

Nor is there more safety in marrying a man of another nation, or of a different religion, or of an opposite party in politics. Among the Jews, the sect of the Essenes, that wife and virtuous band of philosophers, rejected marriage, not from a disbelief in the virtue of mankind, but from a want of faith in the virtue of women.

Book III.—*Audi alteram partem.*

Here the author commences with the praise of marriage. By it the race becomes immortal. God himself instituted this union, and woman is a gift from Heaven. He who has not known woman, is ignorant of happiness. Our fathers have set us the example, and we should be dutiful in following it. We live after death only in our children, and the instinct for posterity is universal. Even gray hairs cannot cure the folly of an unmarried man; and the Romans, in honoring a man, counted not his years, but his children:

Omnis amor magnus, sed aperto in conjuge major.

Marriage is the nursery of citizens for the state; without it the nation cannot exist. A wife is a charm, a consolation, and a support to the husband. Without women, we should display our natural ferocity; their society realizes a heaven upon earth.

Book IV.—There are burdens in marriage, but such is the lot of all things human. Its increased cost is a profit:

Paupertas, si læta veniat, ditissima res est.

Live in conformity with Nature, and you will always be rich. If your expenses augment, work the harder. It is only idleness which brings unhappiness. Poverty gives opportunity for the display of virtue, yet marriage never reduces any one to poverty. Nor is marriage a slavery. The husband is an emperor in his own house. Wives are not cunning, avaricious, and grasping; it is those women who are not wives who are so. All women are not silly, and many men are indebted to their wives for a reputation for wisdom. Women are not inconstant, and it ill becomes men to charge them with being so. Let those only without sin cast the first stone. To err is human, but in this the fault is at least equal. It is men, and not women, who deceive:

Sæpe viri saliant teneræ non sæpe puellæ.

Besides, it is the men who not only make the laws, but who interpret them. It is the old fable of the sculptor and the lion.

Through all this defence of women, every now and then the feelings of the author, which kept him always a bachelor, crop out. He mentions Aristotle's observation, that women alone of all animals are always desirous of love; and refers to the famous dispute between Jupiter and Juno concerning the question for the solution of which Brucambille visited the infernal regions. Tiresias, who, the fable says, had enjoyed the advantages of both sexes, decided that marriage was the source of more pleasure to women than to men, and was in consequence struck blind by Juno for thus indiscreetly betraying the secrets of the sex.* Thus, with a mixture of learning and wit, Nevizano heaps arguments, facts, anecdotes, and reflections together, until it is impossible to say whether his work is most instructive or amusing. In this book the author advises the holiness of marriage as a cure for the war of the Guelphs and Ghibelines, and all similar civil wars.

Book V.—In this book, Nevizano appears as a lawyer: he gives an account of the difficulty of the law as a study, and also of its importance; he draws a picture of what judges and lawyers should be, and devotes himself to similar topics, but always with a wide margin of digression, anecdote, and satire.

Book VI.—In this book, the author continues the subject of the preceding one. A judge should decide according to the common opinion; where this is wanting, according to the text of the law; where opinions are divided, and the law ambigu-

* The only explanation of this physiological question which has come under our observation is to be found in the following extract from Bolla, *Thesaurus Proverbiorum*: "Quia festum fit domus, et manent reliquæ."

ous, according to the spirit of the law; and always to prefer the opinion which nearest approaches humanity. He gives excellent advice for the treatment in law of wards, widows, women, the unfortunate, and the poor. He advises the avoidance of lawsuits; inquires whether unjust laws should be obeyed; and concludes that we should suffer death in defence of the truth.

The *Sylvæ Nuptialis* has appended to it a poem, by Philip Vagnon, in 184 hexameter verses, entitled, *De Conditionibus Hominum eius Temporis*, commencing—

*Si modo quid faciant homines fortasse requis,
Quid quoque Vagnonus forte Philippus egat.*

Vagnon was a friend of Nevizano, was also a lawyer and a poet, and died in 1499. His satire is as applicable to the present day as it was to his own. We will give a translation of it in some future number of **The Philobiblion.**

Erasmus, in his letter to Botzhemius, mentions a work he was once writing, in *Praise and Blame of Marriage*, for William Montjoy, whom he was at the time instructing in rhetoric, and continues thus: "When I once asked him whether he was pleased with the portion I had written, he answered, jokingly, 'It pleases me so well, that you have fully convinced me I should marry.' Then I replied, 'Suspend your judgment until you have read the opposite side.'—'Keep that to yourself,' he rejoined; 'the first pleases me.' He is now single," continues Erasmus, "having lost his third wife; perhaps he is about to marry his fourth, so easy is it to ruin any matter, if we are so inclined."

Erasmus died unmarried, and so did Nevizano; but, on the authority of François de Billon, in his *Fort Inexpugnable de l'Honneur du Sexe Féminin*, the last was stoned by the women away from the city of Turin, and allowed to return only on making an humble apology upon his knees,



with a placard attached to his forehead, containing the following inscription :

*Ruficus est verè qui turpia dicit de muliere,
Nam scimus verè, quod omnes sumus de muliere.*

Though this story is apocryphal, its moral is none the less useful, or applicable to both men and women ; and may serve as an antidote, if any is needed, to those who are interested and amused with the wit and learning of the *Sylvæ Nuptialis*.

Besides the *Sylvæ Nuptialis*, Nevizano wrote several legal works, and two dissertations, in Latin, upon the questions *Whether it is important to own many Books*, and *How best to diminish the Number of Printed Books*, which may be found appended to the *Elenchus Omnium Scriptorum qui in Jure tam Civili quam Canonico—ad Nostrum ætatem usque claruerunt*, of J. W. Freymon.

Miscellaneous Items.

- I. *Libres du Bonsoir de la Reine Marie-Antoinette. CATALOGUE AUTHENTIQUE ET ORIGINAL, PUBLIE POUR LA PREMIERE FOIS AVEC PREFACE ET NOTES. PAR LOUIS LACOUR. Paris (1862), 12mo, pp. lxiv.—144. Only 317 copies printed.*
- II. *Bibliothèque de la Reine Marie-Antoinette au Petit Trianon, D'APRES L'INVENTAIRE ORIGINAL DRESSE PAR L'ORDRE DE LA CONVENTION, CATALOGUE AVEC DES NOTES INEDITS DU MARQUIS DE PAULMY, MIS EN ORDRE ET PUBLIE PAR PAUL LACROIX. Paris, 1863, 12mo, pp. xxviii.—128. Only 317 copies printed.*

It is an old aphorism, that "a man is known by the company he keeps;" but a modern and better maxim is, that "a man is known by the books he reads."

VOL. II.—1

"Show me the books you love to read,
You've shown me then yourself indeed."

The formation, therefore, of a library, is an unconscious autobiographical work. It is a piece of the merciless compensatory justice of things, by which, in all our interests and pleasures, we make an unconscious record of our character.

The great masters of fiction know this by instinct. Cervantes gives the catalogue of Don Quixote's library, and what an insight it affords to the character of the chivalrous old enthusiast !

Thackeray, on a visit to his friend in the country, describes most accurately the hollowness of his pretence when he tells us that "Major Ponto's library consisted of boots."

Again, *magna componens parvulis*, not the least fault in Bayard Taylor's *Hannah Thurston* is the effect the hero produces by lending from his library books which have never existed. Here, however, the author was perhaps unconsciously correct—since such an evidence of ignorance is more consistent with the insolent vulgarity and egotism of the entire work, than accuracy would have been.

But to pass from fiction to fact. The study of Selden's library, as it is preserved together and complete, in the Bodleian Library, is a most valuable aid to the comprehension of the character of Selden himself, and of the effect he produced upon his time.

The remains of the libraries of Increase and Cotton Mather, which are now in the Historical Society of Worcester (Massachusetts), are most valuable aids to a comprehension of the state of society of their times, and have been made good use of by Mr Higginson, in some of his articles in *The Atlantic Monthly*.

The catalogue of Jefferson's library would be of inestimable service in forming a correct appreciation of the man to whom,

Contents of Number XXX.

	PAGE
I. DIALOGHI DI AMORE, COMPOSTI PER LEONE MEDICO, DI NATIONE HERETICO, ET DIPOI FATTO CHRISTIANO	265
II. SIR PHILIP SYDNEYS OCEANIA	270
III. JOSEPH JUSTUS SCALIGER, WRITTEN BY HIMSELF	273
IV. BIBLIOGRAPHICAL NOTES FROM THE PORTFOLIO OF A BIBLIOPHILE	277
V. MISCELLANEOUS ITEMS:	282
Les Neuf Matinées du Seigneur de Cholières. —Charles I. and the Marquis of Worcester.—Specimen of a Modern Glossary.—Singular Specimen of Orthography in the Sixteenth Century.—Origin of the Term "Humbug."—A Knowledge of Books.—Lines on a Printing- Office.—Paradise of Dayntie Devices.	
VI. CATALOGUE.	

we be astonished to find them in that of Marie Antoinette?"

So much for the defence. It seems to us inadequate. At any rate, the two catalogues are curious and interesting, and should be in every collection on the French Revolution.

The Fortsas Catalogue again.

"Olim et hæc forsæn meminisse juvabit."

In order to complete your account of the Catalogue of the Count de Fortsas, I send you a notice of the following volume, which has also become quite rare:

Documents et Particularités Historiques sur le Catalogue du Comte de Fortsas; Ouvrage dédié aux Bibliophiles de tous les Pays, par Emm. Hoyoïs, Imprimeur-Editeur. A Mons. [With this inscription upon the page before the table of contents with which the volume ends:] "Ici finissent les Documents et Particularités sur le Catalogue du Comte de Fortsas; ouvrage dédié à tous les Bibliophiles. Ce petit livre, contenant l'histoire merveilleuse ainsi que Dieu a voulu la donner à connaître, a été imprimé par les soins d'Emm. Hoyoïs, Imprimeur-Libraire-Editeur, demeurant à Mons, en la rue de Kimy, No. 26 | 163, en face du Prétoire, l'an de Jésus-Christ mil. dccc. l. et vj, le xxvii de Septembre, jour de Saint-Come. Amen. Vive M^r le Comte!" [Large 8vo, pp. 222.]

This volume was printed in an edition of only two hundred copies, numbered at the press, and on paper of various colors, besides a few on white and one on China paper. The copy before me is on pink paper, with the number 132.

It will be noticed that this work was issued by the printer of the Fortsas Catalogue, to whom all orders were to be addressed. This printer, M. Emm. Hoyoïs, was its author, was himself a bibliophile, and was, with M. R. Chalon, a member of the *Société des Bibliophiles Belges, séant à Mons*. He and M. Chalon were personal friends up to the time of the publication of this volume.

The Fortsas Catalogue was published in 1840. In 1855, M. Hoyoïs issued a prospectus for its reimpression, together with the orders and correspondence of various bibliophiles relating to the sale, articles from various journals, and a *fac-simile* of a letter from the Count de Fortsas. M. René Chalon, as the author of the catalogue, forbade this reimpression, and *hinc illæ lacrymæ*.

The work itself is, if possible, duller than a treatise of controversial theology. It is written in such a disjointed style, with such frequent parentheses, allusions, and abrupt changes, that it is almost impossible to either read or understand.

Not only did M. Chalon take legal measures to prevent M. Hoyoïs from reprinting the Fortsas Catalogue, but also influenced the Society of Bibliophiles Belges to refuse their subscription to the work. The text of all the various documents which this "tempest in a teapot" gave rise to, is faithfully given in the work we have under notice, with comments in the style which makes its peculiar charm. The correspondence and articles from the journals are sufficiently curious to give a value to the work for a "collector," but will hardly pay the trouble of transcription here. We will, however, try to gather from it whatever facts of interest the volume contains.

From it we learn that the original catalogue was printed in an edition of one hundred and thirty-two copies, of which two were upon vellum, ten upon colored paper, and one hundred and twenty upon white paper. Among the commissions sent was an unlimited order from M. Van de Weyer for Nos. 7, 8, 12, 36, 47, 64, 78, 142; orders from Techener for 3, 8, 19, 30, 36, 50, 52, 63, 83; from Crozat for 52, 63; from Delepierre for 11, 30, 36, 47, 197; and others. Techener, in his note, says he suspects the catalogue is a joke, that this is Nodier's opinion, that others say so, but

that still he sends some commissions. The commissions, however, were not as numerous as was expected, since most of the persons tempted intended to attend the sale personally.

This volume makes an indispensable adjunct to the Fortsas Catalogue, but it is a pity that it was not written in a style that would make it readable. There is one curious fact concerning it. It is so arranged, that in the notes, remarks, adjuncts, etc., the whole of the original catalogue is reproduced, despite the injunction against its reproduction. The foolish quarrel and bad blood eventually caused by this excellent bibliographical joke may be used as a commentary upon Dryden's lines :

"Great wits to madness sure are near allied,
And thin partitions do their bounds divide."

Old Poem on Sir Francis Drake.

(Printed at London, 1587.)

*The True and Perfecte Newes of the
Worthy and Valiant Exploites atchived
and doone by that Valiant Knight, SIR
FRANCIS DRAKE.*

Tryumph, O England, and rejoyce,
And praye thy God unceffantly,
For thys thy Queene, that pearle of choyce,
Which God doth bleisse with victory,
In countryes strange, both farre and neere,
All raging foes her force doth feare.

Yee worthy wights that doo delighte,
To heare of novels straunge and rare,
What valours wonne by a famous Knight,
May please you marke, I shall declare.
Such rare exploiters performde and doone,
As none the like hath ever wone.

First call to mind how Gedeon,
But with these hundred fighting men,
The Medians hosts he overcame,
A thousand to eche one of them.
He did suppress idolatry,
The Lord gave him the victory.

So likewise by Gods mighty hande,
Syr Francis Drake, by dreadfull sword,

Dyd foyle hys foes in forraigne lande,
Which did contemne Christes holy word.
And many captives did sette free,
Which earst were long in misery.

Twenty five ships were then preparede,
Fifteen pinnasses brave and fine,
Well furnished for his safegarde,
Preventing foes that would him tyne.
With masters good and marriners yare
As ever took charge I dare compare.

The best navigators in this lande,
Conferde with him unto thys ende,
By thys famous Knight to understande,
Theyr valors to atchieve and wende.
In countryes straunge beyond the sea,
If God permit, who can say nay.

VOLTAIRE'S RECEIPT.—For a lampoon on the King of Prussia, Voltaire was paid with thirty lashes on his bare back, administered by the King's serjeant-at-arms, and was actually obliged to sign the following curious receipt for the same: "Received from the right hand of Conrad Bachoffner, thirty lashes on my naked back, being in full, for an epigram on Frederick the Second, King of Prussia. I say, received by me, VOLTAIRE. *Vive le Roi!*"

MESSRS. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devices*. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at \$2.00 each;
100 on large paper, at \$4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to \$2.50 for the small-paper copies, and \$5.00 for the large-paper copies.

Messrs. PHILES & Co. propose to make this reprint of *The Paradise of Dayntie Devices* the first volume of a series of reprints of scarce collections of OLD ENGLISH POETRY. The next volume in the series will be "*England's Mellicon.*"

THE PHILOBIBLION

Roughly Catalogue AND LITERARY JOURNAL

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK

of love in the beautiful and the second in the good, the author develops the ideas of the beautiful and the good, and shows that the definition of Aristotle, more general and more complete, embraces divine as well as human love. Love proceeds evidently from something else; it is the product of the object loved and of him who loves: the first is the agent or the father—the second can be considered as the passive matter, or the mother. The beautiful, the divine, is not in him who loves, but in the object loved; which is, consequently, superior to the other. In fact, it happens also that that which is superior loves that which is inferior; but then there is always wanting in the superior a certain perfection which is to be found in that which is inferior; and this last, from this point of view, has a certain superiority. In God alone, who is the absolute perfection, love cannot suppose any fault; and, in fact, the love which God has for creation is nothing else than the desire of augmenting the perfection and happiness of the creatures.

In order to establish *when* love is produced, the author advances the three principal systems concerning the origin of all things: that of Aristotle, who maintains the eternity of the world; that of Plato, who admits an eternal chaos, but attributes a commencement to the formation of the world; and that of the faithful, who admit the creation from nothing. He shows that the opinions of Plato agree with those of the Cabalists, who admit that the world lasts only a certain time, at the end of which it falls again into chaos, in order to be created anew. The inferior world exists, however, six thousand years, and chaos lasts one thousand years; consequently, creation takes place every seven thousand years. The superior world, or heaven, lasts during seven periods of the inferior world, or forty-nine thousand years; it also falls again into chaos for a thousand years,

and is renewed, consequently, every fifty thousand years.

Returning then to his subject, the author ascends to the first love, which is that felt by God for himself—the love of God knowing and desiring for God sovereign beauty and sovereign goodness. This first love is eternal, as is God himself. God is the unity of love, of the lover and the loved; or, as the Peripatetics say, of the intellect, of the intelligent and the intelligible. The second love, or the first which is produced, is that which God has for the universe. Here we meet three species of love: the love of God toward the father and mother of the world, engendered by God, and who are the Primal Intellect and Chaos; the reciprocal love of these parents of the world; and the mutual love of all the parts of the universe.

According to the opinion of Aristotle, these three loves are eternal; according to Plato, the first of them is eternal, and the other two were born at the commencement of time, or at creation; according to the faithful, and the author is one of these (*come noi fideles crediamo*), these three loves were born successively at the commencement of creation (fol. 160 a). The question *whence love is born*, is found to be reduced to the last of the three loves of which we have been speaking, or to the mutual love of the parts of the universe; and Philo shows Sophia that this love was born in the world from angels or pure intelligences, who had the most perfect knowledge of divine beauty, and it was communicated thence to the celestial world, or to the spheres, and to the sublunary world.

Here the author develops the theory of emanation in all the different shades it assumed among the Arabs; points out some opinions in which Averroes differs from the other philosophers of his nation; and shows how divine beauty communicates itself successively to the different degrees of crea-

tion, down even to the human intellect.

The fourth question—that *from whom Love is born*—leads the author to the interpretation of divers fables of ancient poets concerning the birth of Eros or Cupid, and also of the allegories of the double Eros, of Androgyne, of Poros and Penia, which are found in the *Banquet* of Plato. According to Leon, the allegory of the Androgyne is borrowed from the Mosaic account of the creation of man and woman. The author arrives finally at the conclusion, that the Beautiful and Knowledge are the father and mother of Love. After considering the Beautiful from all sides, he comes to speak of the *Ideas* of Plato; and he shows that there is a perfect harmony between Plato and Aristotle, and that they express the same ideas under different forms.

The fifth and last question is relative to the final aim of love: this aim is the pleasure which he who loves finds in the object loved (*la dilettatione dell' amante nella cosa amata*). Pleasure is considered in its relations with the good and beautiful, with moral and intellectual virtues; and it is shown that the true aim of the love of the universe is the union of beings with the Sovereign Beauty, which is God.

This imperfect analysis can give only a very feeble idea of the richness of the thoughts developed in the *Dialoghi*, and of the profoundness with which the most varied subjects are there treated. The faults of the author are those of his time and the school to which he belonged. His work is not without importance for the history of philosophy; since it is perhaps the most perfect expression of that Italian school which sought to reconcile Plato with Aristotle, or with the Arabic Peripateticism, under the auspices of the Cabala and Neoplatonism. Italy did justice to the merit of the work, which is great enough to excuse its foreign author for his

faults of style. The best proof which can be given of the sensation produced in the sixteenth century by the *Dialoghi* of Leon, is in the numerous editions and translations which have been published of it. Besides the first edition, printed in Rome in 1535, in 4to, there appeared in Venice five or six others, which have all become exceedingly rare. An elegant Latin translation of the work, by John Charles Sarasin (*Saracenus*), was published in Venice in 1564, in 8vo, and reproduced in the collection edited by Pistorius, under the title *Artis Cabalisticæ Scriptores, ex Bibliotheca J. Pistorii*, folio, Basileæ, 1587, the first and only volume published. Concerning the three Spanish translations, two of which were dedicated to Philip II., the reader may consult Rodríguez de Castro, *Biblioteca Española* (t. i. p. 372), and Ticknor's *History of Spanish Literature* (vol. iii. p. 190, edition 1863). There are also two French translations—one by Pontus de Thiard, and the other by Denys Sauvage, called the *Seigneur du Parc*. This last is dedicated to Catherine de Medicis, and is entitled, *Philosophie d'Amour de M. Léon Hébreu, traduite d'Italien en François, par le Seigneur du Parc, Champenois*, 12mo. Lyon, 1559. The *Dialoghi* have never been translated into English.

It is not certain that Leon wrote any other works. De Rossi, in his *Dic. Storico degli Autori Ebrei* (t. i. p. 29), thinks he is the author of *Drusilla*, a pastoral drama, composed, according to Tiraboschi, by *Leone Ebreo*. But the name of Leon was very common among the Jews of Spain, of Provence, and of Italy. As a general rule, those who were called *Juda*, in Hebrew, adopted the name *Leon* or *Leone* (Lion), from an allusion to a passage of the blessing of Jacob (Genesis xlix. 9). The *Leo Hebraeus* mentioned by Picus de Mirandola (*Disputationes in Astrologiam*, lib. ix. c. 8, *et passim*) as author of the astronomical

Canons, and whom Wolf (t. i. p. 436) believes to be the same as our philosopher, is very probably *Levi Ben-Gerson*.

S. MUNCK.

Sir Philip Sydneys Ourania.

THAT IS, ENDIMIONS' SONG AND TRAGEDIE, CONTAINING ALL PHILOSOPHIE. WRITTEN BY N[athaniel] B[axter].

LONDON, Printed by ED. ALLDE. for EDWARD WHITE, and are to be solde at the little North doore of Saint Pauls Church, at the signe of the Gun. 1606. (4to, pp. 104.)

MR. HUNTER has very satisfactorily shown, in his *New Illustrations of Shakespeare* (vol. i. p. 355), that *Sir Philip Sydney's Ourania* must no longer be ascribed, on the strength of the initials N. B. (as some other works have been with no better foundation), to the prolific pen of Nicholas Breton, but was in reality written by the Rev. NATHANIEL BAXTER, a clergyman, incumbent of Troy, the author of some works on divinity, who had been the tutor of Sir Philip Sidney, and whose poetical name was *Endymion*. The tract contains some interesting particulars of the author's own personal history; and his name is so evidently alluded to in the introductory portion, that it is somewhat singular it was not noticed earlier by some of our bibliographical writers. The poem is dedicated in a double sonnet *To his ever-honored Lady and Mistris Arcadian Cynthia, Maria Pembrokiana*, in which, under the names of *Astrophil* and *Cynthia*, Sir Philip Sidney and his sister the Countess of Pembroke are figured; and, speaking of some detractor of his, he says:

Baxtero Mafix may disparage mee

That I dare make thee subiect of my pen :

and again :

But if perchance great *Astrophil* thou see
And Fates with-holde thee from *Endymion* :
He humbly sues that hee releafed be
Of arrogancy, and præsumption,
That he without his knights iniunction
Should dedicate vnto thy princely Shrine,
The treasure, and hidden function
Of *Jehouahs* Hexameron diuine.

After this is a metrical epistle *To the Right Honourable and vertuous Ladies the La. Katherine Countesse of Hunting-ton: the Ladie Mary Countesse of Pembroke: the Ladies Susan Countesse of Mongomria: and the Lady Barbara Viscountes Lisle, wife to the noble Knight Sir Robert Sidney Viscount Lisle*. In this he alludes to John Lyly's tract of *Pappe with a Hatchet* and Drayton's poem of *The Owle*, then recently printed; and speaks of himself as if advanced in years, and living in retirement in the country :

The greatest Clearks of yore to trie their wit,
Made foolishnesse the subiect of their Pen,
And for their pleasures others thought it fit
To proue that Baldnesse best becommeth men.

And euerie Stationer hath now to sale,
Pappe with a Hatchet, and *Madge Howlets tale*.

And now comes creeping old *Endymion*,
Leauing Mysteries Theologicall,
Scarce worth the rotten earth he treadeth on,
And tells strange Tales Philosophicall,
Anatomizing th' uniuersall round,
And whatfoeuer may therein be found.

He pipeth on his homely Countrey Reed,
Made of an olde *Aristotelian* Quill,
He kens no Crochets of contentious breed.

Then follow some acrostic lines addressed *To the Right Noble and Honorable Lady Susan Vera Mongomriana* on the motto *Vera nihil verius Susanna nihil castius*; and four Sonnets *To the Honourable La. Kalandra, the noble D. Hastings; To the vertuous Ladie M. Agape Wrotha; To the right vertuous young La. K. Musophila Mansella; and To the Right Worshipfull and vertuous Lady the Lady*

Anne Daniell wife to the Right Worshipfull Sir Wilham Daniell Knight, one of his Majesties Iustices of the Common-Pleas—each one signed N. B. The *Ouranis*, which is a philosophical poem, treating of the universe, “and whatsoever may therein be found,” is written in heroic rhyming couplets, and is preceded by a poem in seven-line stanzas, which contains some highly pleasing lines; and as it includes also some allusion to the author, may here in part be properly quoted :

It greues my heart to se the gentle Swayne
That kept his tender Lambes on *Ida* Mount :
And brought them downe againe into the plaine,
To take their pleasure by the siluered Fount,
Folding them all, and taking iust account,
Least one of them by carelesse ouersight
Should wandring perish in the darke-some night.

It greues my heart (I say) to heare his moane,
Fast by the walles of *Troy* where once he dwelt :
With wringing hands and many a greuous groane,
He did expresse the miseries he felt.
A heart of flint I thinke would surely melt,
To see a gentle Shepheard thus cast downe,
By Enuius practise and great *Cynthias* frowne.

In *Troy* Towne situate in *Cambria*,
There dwelt this Shepheard of a gentle race :
Neer fronting vpon great *Mongomria*,
Where Princely *Arthur* kept his courtly place,
Guiding great *Albion* with his golden Mace,
Where Knights and Ladies clad in princely weeds,
Shew'd testimonie of their worthy deedes.

There did this gentle Shepheard feed his flocke :
There tuned hee his well contruyed Reede :
Sitting on top of highest *Ida* rocke,
Saffring his tender Lambes meane while to feede,
Whiles he, clad in his homely Countrey weede,
Sang Madrigals and Stanzies of great worth,
And descanted to bring his Musicke forth.

Well could he sing diuine and sacred layes,
With blessed notes as Poets did record,
In siluered lines painting high *Yonaks* praise,
And eke the death of Christians dying Lord.
Such Musicke did he oft his flocke afford,
As made them leaue their foode to listen well,
As if they were inchaunted with the spell.

Satyrs and *Syluans* at the harmonie
Sometime came darting from the darke-some Groue,
Approouing oft the chaunting melodie,
And with their harsh and rurall voyces stroue,
To sound the praises of celestially *Loue* ;
But when their Pipes and voyces disagreed,
They held their peace and cast away their reed.

Sometimes he made the Rocks fur to rebound
With *Eccho* of his Notes ; sometime the dales,
And woods, and Springs, to yeeld a burbling sound,
As beaten with reflexe of Madrigales :
Sibillas Oracles, and prophets tales :
Which shew the way to immortalitie,
In perfect Hymnes of true diuinitie.

The author then enters on a long and beautiful description of *Cynthia* and her attendant ladies (already mentioned in the dedications), and thus addresses that celebrated person :

Renowned *Cynthia* glorie of thy Sexe,
For learning had in admiration :
The shine of whose illustrious reflexe
May dazle wits of high inuention :
Diuine Mistresse of Elocution,
Pardon poore Shepherds rude, and worthlesse
Rymes,
Not such as were the Layes of olderne Tymes.

Rare is thy skill, in mightie Poesie :
Whom Poets Laureat crowne, with lasting Bayes,
In Songs of neuer dying Memorie,
Such as great *Homer* sung in former dayes :
When he with Hymnes, did chaste *Cassandra*
praise.

O let me liue, I pray thee, on this Hill,
And tune in Country fort my crazed Quill.

She engages to become his patroness, and encourages him to undertake some higher strain, “and sacred Notes, mongst learned men to chaunt.” This he obediently consents to do, and “encouraged by Musaphila, the Lady Bride, and Bride of happy choyce,” he enters on the subject of his *Ouranis*—

A Subject fit for *Sydneys* eloquence,
High *Chaucers* vaine, and *Spencers* influence.

The poem embraces every subject connected with the present world from its first creation—the planets and elements, the

seasons, earthquakes, thunder, rain, flowers, herbs, trees, beasts, insects, birds, fishes, minerals and precious metals, man, the soul immortal, and lastly the creation of woman. In his account of the silkworm, he confirms the truth of Thomas Moffat or Muffet being the author of the poem of *The Silke-wormes and their Flies*: by T. M. a *Countrie Farmer, and an Apprentice in Physicke*. 4to, 1599. Also dedicated to the Countess of Pembroke:

All princely Ladies celebrate her fame,
Shining in glorie of the Silke-wormes frame.
This might abate the glorie of humane pride,
Since a poore Silke-worme hath it magnified.
Why boastest thou thy shining Satten Sure?
It's not a part of the Caterpillars quire.
Her forme, her life, her foode, her worke, her end,
By Doctor Muffet is eloquently pen'd.*

And in his description of *The Owl*, he again notices Drayton's poem:

Learned Drayton hath told Madge-howlers tale,
In covert verse of sweetest Madrigals.

The song-birds of our woods and groves,
which delight us so much in the spring, are thus pleasantly mentioned:

Furthermore in blessed *Tutus* estate,
Are framed Birds, of sweeter and pleasing Noate.
Long liding Owle, little chattering Thrush,
Singing on tops of trees, and highest bush;
Delighting passengers with Melodie,
Varying their tunes so curiously,
That Shepheards wonder how so diuers Noates
Should couched be within such little throates.

But is an admirable speculation,
To heare the delectable variation,
Of sweetest Noates, with stops vnmutable,
With lustie streynes, Musicke inestimable,
Of little *Philomela*, sacred Nightingall,
Phoebe, *Phœnix*, Organist-imperiall.
Let no Musitian with her voice compare,
No voice so sweete, so exquisite and rare.

The following is a curious notice of
Tarlton, the celebrated comic performer:

Doct. Muffet's Booke of the Silke-wormes
Michael Braith's Owle.

But tell me, is not this a golden age
When Rascalls ride in Golden Equipage,
With Princely Lords and men of highest blood,
As Tarlton clad in *Cæsars* goulden Hood?

At the end of the poem are several
other seven-line stanzas (thirty-nine), which
open thus:

With that, Endymion cast his eyes aside,
And saw a gentle Knight com'g pricking by,
Swift was his pace, and knightlie did he ride,
Bending his race towards Endymion.
A stately Knight he was, to looke vpon,
Complete his armes in rich caparison,
His horse like *Pegasus*, and he *Balephor*.

This was the noble Astrophil, the shade
of the gentle Sir Philip Sidney, then dead:

He rein'd his Steed, and lightly downe affected,
And with a Courteily disposition
Lift vp his Beuer, whereby every one
Knew him to be the mightie Astrophill,
Whose prayse is paynted with an Angels quill.

Prince of all Poets in *Acadia*,
Magnanimous of everlasting Fame,
Of chiefe regard with famous *Cynthia*,
Appollo parted with him halfe his name,
And gave him skill darke ignorance to tame,
Appollo twined with his learned hand
The Lawrell Crowne, which on his head doth
stand.

But when my *Cynthia* knew *Our Astrophill*,
She ranne to claspe him in her dancie armes,
But out, alas! it passed mortall skill:
Inhaunted was the Knight with faced Charms.
His bodie dead of yore, the more our harmes:
O noble Drayton well didst thou rehearse
Our damages in drye Sable verse.*

The shepherd Endymion inquires if he
were Astrophil:

Shepherd (quoth he) I am, and am not bee,
I am not perfect Astrophill, but part,
The shade which now appeareth nigh thee,
Is substance spirituall fram'd by Aete:
What mortall was, is shine by deadly Part
Of *Thandros*, corrupt, consum'd to dust
Such is the end of all this worldly butt.

all Drayton vpon the death of S. P. S.

But what art thou that first among the bays?
Unfold to me for I must needs be gone.
I was reader (quoth he) in former daies,
Vnto great *Astrophill*, but now am one,
Stripped, and naked, destitute, alone.
Nought but my Greekish pipe and fiddle have I
To keepe my Lambs and me in miserie.

Art thou (quoth he) my Tutor Tergaster?
He answered, yea: such was my happie chauce.
I grieve (quoth *Astrophill*) at thy disaster;
But fates denie me learning to aduance.
Yet *Cynthia* shall afford thee maintenance.
My dearest Sister, keepe my Tutor well,
For in his element he doth excell.

In this latter stanza we have another proof, as Mr. Hunter has remarked, of the name of the author of this poem, and "are at no loss to understand the propriety of the name *Tergaster*, which Sir Philip Sidney appears sportively to have given to his tutor; that is, *Back-ster*, or *Baxter*." The volume concludes with two sets of six-line stanzas: the first addressed *To the right Worshipfull Sir John Smith of Olde-Hunger Knight, a worthe fawourer of learning*; and the other *To my Worshipfull friend John Stone Esquire, Counsellor at the Law, and Secundarie of the Countie and Woodstreet London*.

This volume, so interesting in itself, and remarkable also as adding another name to a long list of our Elizabethan Poets, is rare, and excepting the very important notice of Mr. Hunter as to its author, has not, that we are aware of, been previously described.

Bibl. Heber., pt. iv. No. 180, 2l. 13s.; Sir Mark Sykes, pt. i. No. 550, 2l. 2s.; Bright, No. 390, 3s.; Ingles, No. 300, 2l. 6s.; Bindley, pt. vi. o. 2927, 3l.; Perry, pt. i. No. 602*, 3l. 6s.; Idgley, No. 91, 3l. 13s. 6d.; *Bibl. Ang. Poet.*, o. 39, 7l. Another edition, printed for Jane All, was published in 1655. See *Bibl. Ang. Poet.*, pt. 40. Its contents are the same with the present impression.

Collation: Sig. A. to N 4, in fours. pp. 124.

iii. Cora's Collection Anglo-Poetica.

Joseph Justus Scaliger.

DESCRIBED BY HIMSELF.

THE Jesuits and Papists will quote me sooner than our Ministers; Schottus citat aliquoties. The Papists hate me more than Calvin or Beza, and call me the old Calvinist. I was twenty-two years old when I was catechized by Mons. Chandieu and Mons. Viret. People deceive themselves in three things concerning me: that I have money, that I have some fine things on the New Testament, and that I write many verses: *se & Patrem nihil unquam scripsisse, quod scivissent ab aliis dictum aut scriptum*. Scaliger Pater optimè pingebat, & Græcè & Latine, & quidem duobus tantum digitis, pollice & auriculari, ob podagram; *pictura veterum, & nova*. JULIUS CÆSAR SCALIGER, when in the army, exercising himself in Greek, wrote some treatises of Galen so well that it was said they might be five or six hundred years old. *Vidi ipse, monstrante filio*. Messieurs de l'Escale, father and son, made no use of spectacles. Julius Cæsar Scaliger always said he should die in the month of October, quod factum fuit. Scaliger habet Biblia Samaritana. Varro was the first book he composed and had printed. The father considered himself the seventh from Margareta Countess of Holland; it is the son who is the seventh, and he the sixth. We have seen books of Galen written by the hand of Julius Cæsar Scaliger in Greek. Those who wrote of our ancestors call us in Poland *Scalifchi*. I have seen that there was not a difficult word in the Bible or the Greek Poets, especially in Nicander and Callimachus, that I did not know. There is nothing in my book *De Emendatione* that any one has said, even if there are learned men who will not acknowledge it. Look at Monsieur de Beza, honest man that he is; he says I invented my *Sabbathum δευτερόπρωτον*, and that I do not prove

it. He so good a theologian, and does not see that I prove it even from the Bible. I do not expect to see my *Eusebius* finished; I am getting old; I sleep but three hours; go to bed at ten, awake at half-past one, and can sleep no more afterwards. If I had ten children, I would not make one of them study; I would advance them at the courts of princes; rediens ad studia dicebat, I am going to dig in the vineyard. They sent assassins to Agen to kill my father, and me at Paris. The ambassador of Venice had a hireling; Monsieur du Puy apprised me of it; I told it to the noblesse, who replied that I ought not to care for it, and that orders would be given concerning it. Scaliger has been at Verona, sed alio nomine, nam esset occisus. My father wrote correctly. What a fine book is his *Exercitationes*! He always said to me, "I wish you to be more learned than I." I have not a good memory, but a good deal of reminiscence; quando memoriæ sisto vadimonium; I scarcely remember many proper names: but when I think, at length I find them. Never, or rarely, is judgment found with great memories. It is forty years since I heard the last mass at Rome; it was the brother of Mons. de Buzenval, now a Papist, that took me to the sermon, during the first troubles. At Paris Mons. du Chandieu, a young man, and Matthew Viret catechized me. I have travelled since, but then I was not well informed and assured. I was at Lausanne when the massacre occurred, and the scenes at Strasburg, whence I came incontinently to Geneva. All the verses written here are believed in France to be mine, just as Lipsius was made to believe that I had composed verses against him. My father pronounced naturally the languages he knew, as if he had been a Frenchman or a German, and yet he could not pronounce well the *è* feminine, as père, mère. If I had plenty of money, I would not spend it

so much for books as in travelling and visiting. I have always affected this matter of time. There is no one who can so well refute Baronius as I would. If the Venetians had me, they would sew me up in a sack. Bavarus non est ex Scaligeris sed ex una ex filiabus. Lingelsheimius dixit mihi, sunt adhuc Scaligeri Veronæ, sed ex Nothia. Beatrice Regina de la Scala, very virtuous and very beautiful, fuit decanta ta ab omnibus. There have been made so many verses for her! There is no one in this city who can judge of my book against Serarius. Monsieur Casaubon alone can appreciate and enjoy it. The mother of Monsieur de l'Escalle knew the Lombard, Gascon, and French languages. The father knew all the dialects of Guienne, and spoke very good French without having ever been farther in France than Bordeaux. They have written to me to be the preceptor, or superintendent of the preceptor, of the Prince of Condé, but I have no mind for it; I do not wish to be a courtier. I honor the great, but have no love for grandeurs. I do not think there is a man in Holland who labors more than I do. I have two sisters; one is a religieuse, the other a widow of two husbands. She is my heir of whatever I may have in those quarters. My little brother Odet ought to have been called Eudo, and not Audectus. In Aquitaine there have been Kings of that name, who were not Kings of France. My father was a foreigner, and did not know this name *Eudo*. He called all his children Cæsar; he called me Justus, and my mother called me Joseph. My father wished to write about every thing. I am making a History of eight thousand years, according to the Heathen. The last six hundred years are clear from the times. I have not a complete library. My father, four years before his death, was a demi-Lutheran; every day he saw more and more abuses: he wrote epigrams against

the monks, whom he hated. The nephew of Melanchthon was imprisoned at Bordeaux; the theologians were very impetuous; my father wrote so that he saved him: if he had been a Frenchman he would not have escaped. My father was honored and respected by all the gentlemen of the court. He was more feared than loved at Agen: he possessed authority, majesty, and presence; he inspired terror, and spoke in a manner that put all in fear of him. Auratus dicebat Julium Cæsarem Scaligerum Regi alicui facie similem. Yes, to an Emperor. There is neither King nor Emperor of so lofty a bearing. Look at me; I resemble him in every thing, the aquiline nose. I was but eight years old when I held my sister at baptism, and the same day my father whipped me, his godfather. My sister is a poor woman, an imbecile. The Cordeliers stole my best books from me at Agen. They returned some old volumes on law. I have been twice at Rome, in two successive years, when I was twenty-five and twenty-six years old. They did wrong at Geneva to put into my father's poems, *Divæ & Divi*. Monsieur Goulart wished them to be printed: Commelin has now printed them. My father did not then know what he was doing. He followed what he heard about the Preachers, and what the vulgar said. My father replied in the sixth edition of *Cardan de Subtilitate*. My father's book was very well printed in Paris; there were no errors in it; the second edition in German was dedicated to me. My father wrote his manuscripts clearly, which was the reason why his books were well printed. Messieurs. Lingelsheim and the Abbé, receiving my letters when they had the fever, were cured of it. My book against Serarius was welcomed in France, but among the Papists. Monsieur Le Fevre said, ut scribit mihi Thuanus, that when the Society met, it could not write any thing that

would be worth a page of this book: and though I do not know what I may have written in anger, without much meditation, I do not repent of having done it, and that it is printed. There is no one in this country who has any taste for it: that great Doctor de Gomarus, who persists in speaking of every thing that he does not understand, and Dujon, if he were living, would comprehend nothing of it. It is no wonder, if those who have never eaten of good things do not know that there are choice dishes. I have made a treatise on the Afs, but no one has it except myself. Mea nobilitatis mihi est dedecori, I would rather be the son of Vander-Vec Marchand. I should have money. No one thinks a prince can become poor. I write my letters without reading them again; often I do not know what I have written: people have shown me letters which I did not remember having written. I do not write so well in any language as in Arabic, and I write well only when I have a good pen. My father did not make his own pens, they were made for him; I cannot well make mine. I honor the great, but do not court them. It is ten months since I saluted His Excellency. The farthest I have been is to Naples and Scotland. The Jesuits of Cologne have not given the whole of my father's Epigram in Petrum. I have had it printed; my brother had written it. I have not studied much. I have been obliged to run rather than study. No one has ever written so many letters as I have. My late father walked so erect, and yet he was gouty. It belongs to our race to walk erect. Our theologians will believe nothing that I say; and when they see that it is true, they say, *Jam dictum*. When my father wrote his letters rapidly, they were fine; but when he meditated them, they smacked of the philosopher. I was eighteen years old when my father died. There is no Hollander who writes so well or so fast

as I, especially Greek. I have a good Greek letter. I cannot bow, it would strangle me. When I stoop, it is with the whole body together, not the head alone or the shoulders. My father made twenty books of plants, which filled an entire chest. He described them very well. They were brought to him from Provence. I recovered ten more of them; he tore the greater part, seeing that another had collected them.

Pater meus licet veritatem Religionis plane non cognovisset, tamen si vixisset tempore Jesuitarum illos odisset, quia hypocritas & mendaces oderat cane pejus & angue, quæ duo vicia Jesuitis maximè frequentia sunt. Ego adhuc animadvertor esse Vasco, nam habeo quosdam accentus; purè nihilominus Gallicè loquor; ita de aliis qui multas linguas sciunt. Descendimus ex Filia Leopoldi Comitiss Habsburgensis, quæ nupsit cuidam Scaligero. Atavorum nostrorum uni. Patrem meum ita petunt regium virum, ex sola facie poterat nosci descendisse ex Principibus. Meus liter de Asse tam malè scriptus fuit, ut vix legi posset. Non credo Votterium habuisse. Ego sum ultimus Scaliger. Veneti dicunt nullum superesse. Mufetus dicebat mihi ne nomen meum Venetiis dicerem. Veronæ insignia sepulchra domus Scaligerorum. Non eversa sunt, quod mirum est. Ego non curo quidquam nisi resurrectionem; sepulchrum non curo; ubi sepeliar non interest. Cum moriar, meum corpus erit ut asini corpus. Sunt qui nolunt aliq̃ in suo sepulchro sepeliri: sed in nostra Religione non debet fieri. In Inscriptionibus, sæpius hoc est. *Si quis in hoc sepulchro vult candi, petat à Pontifice.*

If I had written my book *De Emendatione* sixty years ago, it might have been placed at the foot of a crucifix. There was more candor than at the present day. No Jesuit can write as my father wrote. He had an excellent judgment, read every thing, and examined every thing. Si multos haberem liberos, nollem illos studere nisi legere, scribere & parumper Latinò loqui. Hodie docti soli sunt stulti, & ego etiam stultus, sed non ut illi. Olim libri non erant ita cari, & plures docti; hodie cariores sunt libri, & homines minus docti.

I understand three things, non in aliis, in vino, pœssi, and to judge of persons. Si bis hominem alloquar, statim scio qualis sit. Ego scribo Syriacè ut Syri ipsi, & à nemine didici, sed multum scribendo affecutus sum, nemo etiam me Arabicè docuit. It is a singular case, my father was a foreigner and spoke good Gascon. No Frenchman, though he may have lived fifty years in Gascony, can put together four words without error and without making a blunder. My mother was very eloquent in Gascon. My father said that if she had been a man, they would have had to make her a lawyer, and that she might have gained bad causes.

Magna est Providentia Dei in rebus meis. Ego ab obitu Patris semper elemosynis vixi. Avus vixit in honore, sed paupertate: habeo Saraynam Veronensem, qui de Scaligeris scripsit, 36 annis antè me notum. Nobilitas se perpetuò cædit Veronæ. Hæc præcipuè fuit causa cur electi sint Scaligeri, ex tota Nobilitate Illustrissimi & Nobilissimi, ut haberent qui resisterent cædibus. Primò dicti sunt Dictatores, postea Principes. Veneti dicunt in Guilielmo avo avi mei defecisse Scaligeros, sed falsum. Fuit ille nepos Margarete Hollandicæ, sed non defecit. Guilandinus si vidisset vitam Patris, non scripsisset de Burdonio. Pater meus Ripæ in Italia est natus & educatus in armis; educatus fuit Burdeni in Comitatu, qui erat Patruelis ex Matre, quæ erat ex Imperatore Constantinopolitano: Burden est in Slavonia. Ut Bonifacius Patruus, terribilis vir, illum à Tito fratre distingueret, vocabat hunc à Burden, cum non posset unquam esse hæres illius Burden. Vocatur Bononiæ, Tonso à Burden. Erat strictè tonsus, cum Itali reliqui gestarent capillos oblongos in utramque partem, ut olim Monachi: erat Dæmoniæ, habebat diabolum, ut credebatur. Habui fratrem Constantem; qui dicebatur Vasco Diabolus, tam terribilis fuit; semel ingressus lufum pilæ inter 8 Germanos, aliquot occidit, alios læsit, fugit in Poloniam, postea amatus fuit à Stephano Poloniæ Rege, sed invidia Nobilium truncatus est; & confossus in venatione; & frater Leonardus Laudini cæsus à 12: non potui habere justiciam. Condæus noluit; Sylvius fuit doctus; habitabat propè Bartas; erat negligens; nihil scripsit; liberos non reliquit, bona ejus habuit Nepos uxoris ipsius, per stulticiam & negligentiam fratris. Pater

Bolingbroke solemnly assures us, that the 'Essay on Man' was written for the benefit of Christianity! So the executioner said to Don Carlos, when he was about to strangle him; "Pray, my Lord, be quiet: it is all for your good."

In the same passage J. justly condemns the Poet for having substituted Cæsar for the Czar, in his Cæsar perhaps might answer he was drunk; as Suetonius tells us, that 'Cæsar was admitted even by his enemies to have been *uni parcissimus*', and he alone (according to M. Cato) *ad ever-tendam Remp. sobrius accessit*. § 53.

The son of the immortal Racine, whose Jansenism was not Optimism, in one of his poems ridicules Pope's 'Whatever is, is right':

— Sans doute qu'à ces mots, des bords de la Tamise
Quelque abstrait raisonneur, qui ne se plaint de rien,
Dans son flegme Anglicain s'écriera: Tout est bien.

The fickle and feeble Ramsay, author of the 'Travels of Cyrus' (a poor imitation of *Telemachus*) undertook to effect a reconciliation between the two poets.

V.

WARBURTON'S DIVINE LEGATION OF MOSES.
3 vols. 8vo. Lond., 1742.

"This man," said Dr. Bentley (in looking over the First Volume of the Work, which appeared singly in 1737-8) "has a monstrous appetite, with a very bad digestion."

That Warburton did not, indeed, disdain to derive assistance, in translating three Greek lines, from a French Version, will appear from the following;

Εγω γαρ ουδεν, матер, αποκρυψας ερω
Ασρων αν ελθοιμ' αιθερος προς ανατο-
λας

Και γης ενεργε, δυνατος ων δρασαι
ταδε—

"I will not, Madam, disguise my sentiments: I could scale heaven, I could descend to the very entrails of the earth, if so be by that price I could obtain a kingdom." (*Confusion worse Confounded*, p. 53.)

"Je ne déguiserai point ici mes sentiments, Madame; j'escalerais le ciel, et je descendrais aux entrailles de la terre, si à ce prix je pouvais conquérir la plus brillante des couronnes." (*Brumoy's Théâtre des Grecs*, II. 406.)

Those, who will take the trouble to collate Hurd's famous Critique on the Allegory in the third Georgic with P. Catrou's Notes *in loc.*, will find that W. was not without his follower in this respect also. Yet H. attacked Lowth—the foe of W.—as having displayed in his 'Latin Lectures upon Hebrew Poetry' a "vein of criticism not above the common", and in his 'Version of Isaiah' shown "how little was to be expected" from Dr. Kennicott's Collation; an attack, only warrantable in a person of the greatest critical skill and the most profound knowledge of the sacred language: as otherwise, Jortin has truly told us, "it shows a meanness of spirit in a man to deery works, which he is not able to imitate."

"The Methodists despised W. for a part of his Christian character, as much as he despised them for a part of their character; and both had equal reason. His learning is almost as much unlike to Christianity, as their Christianity is unlike to learning." (*Jones' Life of Bp. Horne*.) A curious story of Dr. Waterland's resentment, in consequence of being confounded with Dr. Warburton by a country-apothecary, is alluded to in a Letter by Pope, and related by Dr. Middleton (*Lit. Anecd.* V. 563.) And Mallet who, however, was his enemy says; "The Writer I had no reason to be afraid of: the Man I abhorred—a head

con l'umido della vite: treading (according to Tiraboschi) in the steps of Dante, who in his *Purgatorio* speaks of the

——— *calor del Sol, che fissa vino*
Giunto all'umor, che della vite cola. (G. xxv.)

and thither, I suppose, as to their fountain, other stars (the night-planets of earth, the *Marses* and *Venuses* of the Strand)

Repairing, in their golden urns draw light!

To the Roman ladies, as to their slaves, wine was altogether forbidden. This we learn from Dion. Halic., Athenæus, Ælian V. H. II. 38, &c. See *Budd. Misc. Lips.* III. lvi.

Menage refers to the sober P. Sirmond the celebrated triplet,

Si bene commemini, causæ sunt quinque bibendi—
Hospitiis adventus, præsens sitis, atque futura,
Et vini bonitas, et—quælibet altera causa.

Of these Five Reasons the following literary version is, upon I know not what authority, ascribed to Dean Aldrich;

—— a friend, good wine, or being dry,
 Or lest you should be by and bye,
 Or—any other reason why.

Jos. Scaliger's rule was a safer one:

Convivia siçe potui primum modum,
Quod est necesse; proximum quod est satis.
Nil sat bibaci, sobrio nil est parum.

Eubulus, the Greek Comic Writer, allowed three Cups, to Health, to Love, and to Sleep: the seven following he assigns, respectively, to Ὑβρις, Βοη, Κωμοί, Ὑπνοί, Κλητήρ, Χολή, and Μανία; which Cumberland, in his '*Observer*,' has not rendered with precision, e. g.

Mad with the Ninth, &c.

Alexis, in his τοῖς μετρίον πινουσι, καὶ κεκραμενον (which is an important *addition*) is somewhat more indulgent.

II.

EROTOMANIA, OR A TREATISE DISCOURSING OF THE ESSENCE, CAUSES, SYMPTOMS, PROGNOSTICKS, AND CURE OF LOVE,

OR EROTIQUE MELANCHOLY. By JAMES FERRAND, M. D. [Translated from the French, by Ed. Chilmead.] Small 8vo, Oxford, 1640.

Though this Volume does not profess to be a Second or later edition, it exists in French printed at Paris, in 1623! To the English Work are prefixed Commendatory Verses by Towers, Goodridge, Mafter, Lluellin, Holway, Everard, Palmer, and Richard West (all of Christ-Church, Oxford) not one of whom refers to it as a translation!

It is a very singular production, and contains many learned references and many extraordinary stories. After investigating at large the Seat, Derivation, Kinds, Periods, Prognosticks, and Symptoms of this 'Erotique Melancholy' (as distinctive between the Lover and the Amorist) in which Astrology, Physiognomy and Chiromancy, Magic, Oniromancy, &c. are discussed, the Author inquires both into the prevention and the cure of it: under the First head introducing order of with Chirurgical and Medicinal Diet, remedies; and under the Second, beside Philters, those which are denominated Empirical, Methodical, Chirurgical, and Pharmaceutical. I do not believe, indeed, that he has noted Luther's mode of curing an amorous maid-servant, whom he thrashed into a feverer way of thinking. But the great Reformer was fond of the *argumentum baculinum*; and once converted even a theological disputant—the most hopelefs, perhaps, of cases—by the application of a good cudgel. Ferrand dwells, however, upon the virtues of Camphor, and of Hare's Flesh as "maintaining (according to Philostratus) mutual love and amity betwixt married persons" in particular; and making those that eat it—for a time at least—"comely and of a gracious aspect," to which Martial alludes in the subjoined Epigram:

*Si quando leporemi mittis mihi, Gellia, dicis :
 "Formosus septem, Marce, diebus eris."
 Si non derides, si verum, lux mea, narras ;
 Edisti nunquam, Gellia, tu leporem. (V. 30.)*

Upon the subject of hare's flesh, however, and it's influences, the Reader may find a more elaborate discussion in Pincierus' Note upon his *Ænigma* (II. 21.)

*Dic, ubi non niveâ sed nigri carne palatum
 Gallinæ oblectent, discutiantque famem ?*

Of this black-fibred Mozambique poultry he says, in his '*Solutio*': *De his si medicorum quorundam requireretur judicium, in eorum alimentorum opinor classẽ ab illis referrentur, quæ melancholicum et crasum sanguinem generant: quemadmodum et leporibus contigit, &c.* He then quotes Galen, Pliny, Lampridius (whose Hendecasyllables are not very correct) Martial who affirms, *Inter quadrupedes gloria prima lepus*, with Mercurialis' comment, in his *Var. Lect.* II. 7, &c. See, likewise, Beloe's *Anecd.* VI. 376-379.

III.

MATRIMONY UNMASKED. By the Author of *Aminadab*. 12mo, Lond. (?), 1714.

Γαμος γὰρ ἀνδρωποισιν εὐκταίον κακόν, says one of the old Poets. Erasmus' *Echo* is worth quoting:—*Quid si mihi veniat usu, quod his qui incidunt in uxores parum pudicas parumque frugiferas? Ferras. Atqui cum talibus morte durior est vita? Vita.* These two replies, as Harrington observes (*Nug. Antiq.* II. 89.), may signify either *Suffer during life*, or *Shun shrews*. In Wilkinson's '*Merchant Royall*', a rare Marriage-Sermon preached at the nuptials of Lord Hay before James I. in 1607, a married woman is compared to a Merchant-ship, and it is recommended that the rigging be not superfluous, &c. It was on the 'intempestive' union of the aged and gouty Godwin (Bp. of Bath and

Wells) with a London Widow, that Raleigh from a desire to get the lease of his Manor of Banwell denounced him to the Queen; upon which some one remarked, "there were three sorts of marriages—one of God's making, as when Adam and Eve, two young folks, were coupled: one of Man's making, when one is old and the other young," as Joseph's marriage: and one of the Devil's making, when two old folks marry, not for comfort but for covetousness." It surprises one that Dr. Johnson, whose domestic experience generated so much posthumous tenderness in his recollections of his deceased wife, should have broken out (in his notice of the objects of Pope's '*Rape of the Lock*', and Boileau's '*Lutrin*') into the following unjust tirade:—"The freaks and humours and spleen and vanity of women, as they embroil families in discord, and fill houses with disquiet, do more to obstruct the happiness of life in a year than the ambition of the clergy in many centuries." Even Cardan is kinder in his censure, by dividing the burthen, where he says: *Omnes enim privatæ injuriæ oriuntur ex verbis aut jurgiis aut amore mulierum, aut ob pecumias.* Of the snaky Tisiphone threatened to Posthumus by Juvenal, as J. was a professed satirist, we take no notice.

The story of the 'Drive on' of the Thief, that preferred the Rope to the Ring in the case of a singularly ugly woman, whose hand would have snatched him from the gallows, is well told by Duport in his iambics, ending:

*Duci ad patibulum præstat, hanc quàm ducere ;
 Satiùs semel me, quàm crucem semper pati.
 Laqueo ergo collum, sed jugali, non dabo :
 Magis mihi iste nodus et funis placet,
 Simulque vitæ et femina dicam vale.*

(Mus. Subsec. p. 200.)

Euripides, who (notwithstanding his *Alceſtis*) was called the 'Woman-hater', has well discriminated:

the sixteenth century, but his verses do not rise above mediocrity; they may be found appended to his *Guerre des Mâles contre les Femelles*, a work in three dialogues, which was printed in Paris, in 1588—mingled, under the title *Melanges Poétiques*, with verses taken from Ronfard, Amadis Jamin, and Mesdames des Roches.

The work which, in 1587, appeared as a companion to the *Neuf Matinées*, entitled *Après-dînées*, was reprinted in 1611, with the following title: *Les Après-dînées de Carnaval*.

The *Après-dînées* is like its predecessor—the same mixture of learning applied to curious subjects, and Rabelaisian wit. Cholières had certainly read Rabelais a great deal, and borrowed from him that gayety which was so necessary to France, desolated as she then was by civil war, and the hatred of the parties arrayed against each other.

The following list of the contents of the *Neuf Matinées* and the *Après-dînées* will show the questions discussed in these curious volumes:

In the first, after the prefatory congratulatory poems, the author's advertisement to the reader, and a letter from the Sieur Felicien Valentin to the author, comes the

MATINEE 1. *De l'Or et du Fer.*—*Lequel des deux nous est le plus dommageable ou profitable.*

MATINEE 2. *Des Loix et de la Médecine.*—*A Sçavoir, si la Jurisprudence est à preferer à la Médecine.*

MATINEE 3. *Des Mains des Advocats.*—*S'il est loisible aux Advocats de prendre.*

MATINEE 4. *Des Chastrez.*

MATINEE 5. *Des Laides et Belles Femmes.*—*S'il vaut mieux prendre à Femme une Laide qu'une Belle.*

MATINEE 6. *De la Jalouſſe du Mary et de la Femme.*

MATINEE 7. *De l'Inégalité de l'Age des Mariez.*—*Si un Vieillard doit prendre une*

Jeune Fille; ou une Vieille rechercher un Jeune Homme.

MATINEE 8. *Des Lettres et Guerriers.*—*Si une Fille doit plus desirer d'estre accouplée à un Homme d'Eſtude qu'à un Guerrier.*

MATINEE 9. *De la Tresve Conjugale.*—*En quel Temps n'est loisible au Mary de toucher Conjugalement ſa Femme.*

The *Après-dînées*, after a preface aux Liseurs, contains—

1. *Du veiller et du dormir.*—*S'il faut dormir l'Après-dînée.*

2. *Du Mariage.*—*S'il vauz mieux n'estre marié que l'estre.*

3. *De la Puissance Maritale.*—*A Sçavoir, ſi le mary peut battre et chajſier ſa Femme.*

4. *De l'Arbre de Vie.*

5. *Du Caquet des Femmes.*

6. *Des Barbes.*

7. *Des Vieillards et des Jeunes Enſans.*—*S'ils peuvent engendrer.*

8. *Des Pronojſtics et Prediſtions Astrologiques.*

9. *Des Lunatiques.*

New editions, limited to one hundred copies, of the *Neuf Matinées* and *Après-dînées*, were published in 1863, in Paris, in 12mo.

Charles I. and the Marquis of Worcester.

IN the "Conference" which took place when Charles I. visited the Marquis of Worcester, at Ragland Castle, with his court, there is the following curious anecdote respecting the poet Gower, which shows that the sphere of a poet's influence is far wider than that of his own age:

The marquis was a shrewd though whimsical man, and a favorite of the king for his frankness and his love of the arts. His lordship entertained the royal guest with extraordinary magnificence. Among the

rare curiosities was a sumptuous copy of Gower's *Confessio Amantis*.

Charles I. usually visited the marquis after dinner. Once he found his lordship with the book of John Gower lying open, which the king said he had never before seen. "Oh!" exclaimed the marquis, "it is a book of books! and if your majesty had been well versed in it, it would have made you a king of kings."

"Why so, my lord?"

"Why, here is set down how Aristotle brought up and instructed Alexander the Great in all the rudiments and principles belonging to a prince." And, under the persons of Aristotle and Alexander, the marquis read the king such a lesson, that all the standers-by were amazed at his boldness.

The king asked whether he had his lesson by heart, or spake out of the book.

"Sir, if you would read my heart, it may be that you might find it there; or if your majesty pleased to get it by heart, I will lend you my book." The king accepted the offer.

Some of the new-made lords fretted and bit their thumbs at certain passages in the marquis's discourse; and some protested that no man was so much for the absolute power of a king as Aristotle. The marquis told the king that he would indeed show him one remarkable passage to that purpose, and, turning to the place, read—

"A king can kill, a king can save;
A king can make a lord a knave;
And of a knave, a lord also."

On this several new-made lords flunk out of the room, which the king observing told the marquis, "My lord, at this rate you will drive away all my nobility."

Specimen of a Modern Glossary.

THE following clever piece of satire is taken from a broadside, printed about the middle of the last century. Its application

is not at all weakened, although more than "a hundred years" have passed away since its production: —

ANGEL.—*The name of a woman, commonly of a very bad one.*

AUTHOR.—*A laughing-stock. It means likewise a poor fellow; and in general an object of contempt.*

BEAR.—*A country gentleman; or, indeed, any animal upon two legs that doth not make a handsome bow.*

BRUTE.—*A word implying plain-dealing and sincerity; but more especially applied to a philosopher.*

CAPTAIN. } *Any stick of wood with a head to it.*
COLONEL. }

CREATURE.—*A quality expression, of low contempt, properly confined only to the mouths of ladies who are right honourable.*

CRITIC.—*Like homo, a name given to all the human race.*

COXCOMB.—*A word of reproach, and yet at the same time signifying all that is commendable.*

DRESS.—*The principal accomplishment of men and women.*

DULLNESS.—*A word applied by all writers to the wit and humour of others.*

EATING.—*A science.*

FINE.—*An adjective of a very peculiar kind, destroying, or at least lessening the force of the substantive to which it is joined, as fine gentleman, fine lady, fine house, fine cloaths, fine taste! —in all which, fine is to be understood in a sense somewhat synonymous with useless.*

FOOL.—*A complex idea, compounded of poverty, honesty, piety, and simplicity.*

GALLANTRY.—*Fornication and adultery.*

GREAT.—*Applied to a thing, signifies bigness; when to a man, often littleness or meanness.*

HAPPINESS.—*Grandeur.*

HONOUR.—*Duelling.*

HUMOUR.—*Scandalous lies, tumbling and dancing on a rope.*

JUDGE.—*An old woman.*

KNAVE.—*The name of four cards in every pack.*

KNOWLEDGE.—*In general means knowledge of the town.*

LEARNING.—*Pedantry.*

LOVE.—*A word properly applied to our delight in particular kinds of food; sometimes metaphorically spoken of the favourite objects of all our appetites.*

MARRIAGE.—*A kind of traffic carried on between the two sexes, in which both are constantly en-*

deavouring to cheat each other, and both are commonly losers in the end.

MODESTY.—*Awkwardness, rusticity.*

NOBODY.—*All the people in Great Britain, except about twelve hundred.*

NONSENSE.—*The writings of the ancients.*

PATRIOT.—*A candidate for a place at court.*

POLITICS.—*The art of getting such a place.*

PROMISE.—*Nothing.*

RELIGION.—*A word of no meaning.*

RICHES.—*The only thing upon earth that is really defrable, or valuable.*

ROGUE. } *A man of a different party from your-*
RASCAL. } *self.*

SERMON.—*A sleepy dose.*

SUNDAY.—*The best time for amusement.*

TEMPERANCE.—*Want of spirits.*

TEASING.—*Advice; chiefly that of a husband.*

VIRTUE. } *Subjects of discourse.*
VICE. }

WIT.—*Prophaneness, immorality, scurrility, mimicry, buffoonery; abuse of all good men, and especially of the clergy.*

WORTH.—*Power, rank, wealth.*

WISDOM.—*The art of acquiring all three.*

WORLD.—*Your own acquaintance.*

SINGULAR SPECIMEN OF ORTHOGRAPHY IN THE SIXTEENTH CENTURY.—The following letter was written by the Dukes of Norfolk to Cromwell Earl of Essex. It exhibits a curious instance of the monstrous anomalies of our orthography in the infancy of our literature, when a spelling-book was yet a precious thing:

"MY FFARY GODE LORD,—her I sand you in t-kyn hoff the neweyer, a glasse hoff Setyll set it Sellfer gyld. I pra you tak hit in wort. An by wer habel het showlde be bater. I woll hit war wort a m crone."

Thus translated:

"MY VERY GOOD LORD: Here I send you, in token of the new year, a glasse of setyll set in silver gilt; I pray you take it in worth. An I were able, it should be better. I would it were worth a thousand crown."

ORIGIN OF THE TERM "HUMBUG."—

This, now common expression, is a corruption of the word *Hamburgh*, and originated

in the following manner: During a period when war prevailed on the Continent, so many false reports and lying bulletins were fabricated at *Hamburgh*, that at length, when any one would signify his disbelief of a statement, he would say, "You had that from *Hamburgh*." And thus, "That is *Hamburgh*," or *Humbug*, became a common expression of incredulity.

A KNOWLEDGE OF BOOKS.—Swift says: "Some know books as they do lords; learn their titles exactly, and then brag of their acquaintance."

LINES ON A PRINTING-OFFICE.

The world's a printing-house; our words, our thoughts,

Our deeds are characters of several sizes:

Each soul is a compositor; of whose faults

The Levites are correctors; Heav'n revises:

Death is the common press; from whence being driv'n,

We're gather'd sheet by sheet, and bound for Heav'n.

MESSRS. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devises*. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at \$2.00 each;

100 on large paper, at \$4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to \$2.50 for the small-paper copies, and \$5.00 for the large-paper copies.

Messrs. PHILES & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of OLD ENGLISH POETRY. The next volume in the series will be "*England's Bellman*."

Index.

- ACIDALIUS (VALENS), Notice of his "Paradoxes sur les Femmes," page 34.
 Adages of Erasmus, 137.
 "Adagia" of Erasmus, Bibliographical Notice of, 202.
 Adversaria, 16.
 Ælianus (Claudius), an Excellent Sophist, 233.
 Agricola (Rodolphus), 233.
 Agrippa (Cornelius), in Praise of the Arts, 17.
 A Knowledge of Books, 286.
 "Alcilia—Philoparthenus loving Folly," 173.
 - "Alphabet de l'Imperfection et Malice des Femmes," 41.
 "Amanda," by N. Hookes, 87, 106. [38.
 "America," Notice of a "Turkish History" of, Americanisms, 24.
 "A Man's a Man for a' that," 117.
 "Analecta de Calamitate Litterarum" (Mencke), 254.
 Ancient Grants, 190.
 "Ant, Praise of the," by Philip Melancthon, 229, 230.
 "Apologie pour Hérodote" (Henri Estienne), 193.
 Arcefilas of Æolia, 233.
 Aretin (Peter), Epitaph on, 246.
 "Ars Signorum," etc. (George Dalgarno), 254.
 - Art of Drinking, by Vincent Obsopeus, 232.
 "As, Praise of the," by John Passerat, 229, 230.
 Babelius (Hugo), a Learned Bachelor, 233.
 Babington (Bishop), his Little Book, 16.
 - Bad Books, 255.
 Ballet (a) of the Bachelor (1561), 117.
 Bancroft's (George) "Poems," Notice of, 8.
 Bancroft's (Thomas) "Epigrammes and Epitaphs," 199.
 Basket (The) of Minerva, 136.
 Bastard (Thomas), "Chrestoleros," 221.
 Beaumont (Francis) and John Fletcher, 69.
 Bedoyere, le Comte H. de la, Notice of his Library, 44.
 "Bibliographical Curiosities," 253.
 Bibliographical Hoaxing (Count de Fortsas's Library), 75.
 Bibliographical Notes from the Portfolio of a Bibliophile, 277.
 Bibliographical Notice of the "Menagiana," 14.
 "Bibliomania (The)," by John Ferriar, 139, 162.
 "Bibliotheca Antitrinitariorum," by C. Sandius, 172.
 "Bibliothèque de la Reine Marie-Antoinette," 259.
 Birds (The) of Psaphon, 139.
 "Blindness, Praise of," by Jaques Gutherius, 229.
 Blumius (Maurice), his Hatred of Women, 233.
 Bodensteinus (Adam), 233.
 "Book-Hunter (The)," by John Hill Burton, Notice of, 60.
 Book-Sales in Europe, 145.
 Bookfellers, Satirical Poem on, 45.
 Books printed by the Philobiblon Society of London, 3.
 Borichius Olaius, 233.
 Boyd's (Rev. Zachary) Poem "Jonah," 162.
 Bradstreet's (Anne) "Poems," 182.
 Brathwaite's (R.) "Strappado for the Diuell," 247.
 Brathwayte (R.), "Loves Labyrinth, or the True Louers Knot," 251.
 Browne (Sir Thomas), "Religio Medici," edited by J. T. Fields, 30.
 Brunet (J. C.), on the Character of Washington, 94.
 "Bruscambille," 185.
 Calcagnini (Cælio), "Praise of the Flea," 229.
 Cambridge Edition of Shakespeare, 22.
 Canterus (William), The Wonder of Utrecht, 234.
 Capello (Rudolfo), "Lectio-num Bibliothecarum Memorabilium Syntagma," 253.
 Cardan (Jerome), "Praise of the Gout," 229.
 Carpenterarii (Iren.), "Eruditorum Cælibum," etc., 233.

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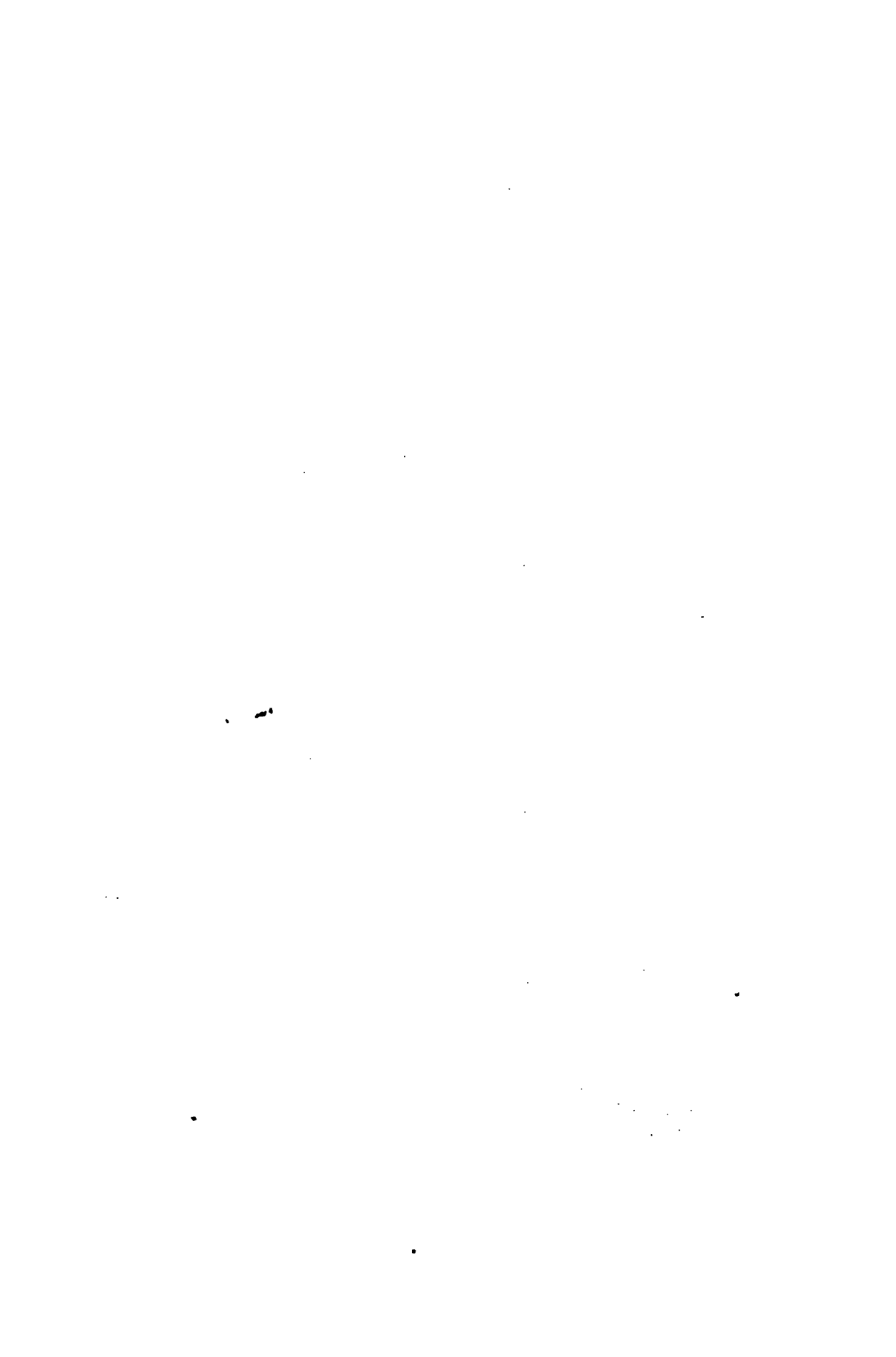
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